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~~AUG 14 1972~~

THIS STUDY IS PRESENTED IN HOPES THAT THE PEOPLE OF MONTANA WILL BECOME AWARE OF THE UNTENABLE POSITION THEY HAVE CREATED FOR THEMSELVES BY ENCOURAGING THE MONTANA STATE PRISON TO EVOLVE TO ITS PRESENT FORM. AT THIS TIME THE CITIZENS OF OUR STATE ARE REGARDING THIS INSTITUTION AS A REASONABLE FORM OF PUNISHMENT FOR OFFENDERS, AND ASSUMING THAT SOMEHOW A MAN WILL BECOME USEFUL TO SOCIETY AS A RESULT OF SPENDING THE GREATER PART OF HIS TIME LOCKED IN A SMALL CAGE WITH A TOILET. IT SHOULD BE OBVIOUS TO ANY CITIZEN THAT THE EXPERIENCES PROVIDED TO THOSE BEING PUNISHED WILL GREATLY INFLUENCE BEHAVIOR WHEN RELEASED FROM THE STATE'S CUSTODY. IF THE CONVICT'S PRIMARY REACTIONS ARE FRUSTRATION AND BITTERNESS TOWARD SOCIETY'S INSTITUTIONS, THEN VERY LITTLE CAN BE EXPECTED AS FAR AS TRANSFORMATION INTO ANOTHER "USEFUL MEMBER OF SOCIETY". THE STATE'S ADMINISTRATORS ARE LIMITED IN THEIR REFORM EFFORTS BY THE PUBLIC'S INSISTENCE ON A SYSTEM OF PUNISHMENT AND TOO MANY OF THE PRISON STAFF FEEL THAT THE INMATES ARE STUPID AND IRRECLAIMABLE. THESE ATTITUDES CANNOT HELP BUT GENERATE THEIR OWN SELF FULFILLING PROPHECY.

MONTANA SPENDS MORE MONEY LOCKING A MAN IN DEER LODGE THAN THEY WOULD BY SENDING HIM TO HARVARD UNIVERSITY AND GIVING HIM \$100 A WEEK ALLOWANCE.

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 Social criteria for the design of
 imprisonment facilities in Montana

STATE DOCUMENTS

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THE SAD FACTS SHOW THAT THE PRISON AT DEER LODGE DOES LITTLE OR NOTHING TOWARD EQUIPPING A MAN FOR GETTING ALONG IN SOCIETY. MANY OTHER STATES HAVE PROGRAMS UNDERWAY WHICH ARE DEMONSTRATING BETTER RESULTS AT CONSIDERABLY LESS COST THAN THE TRADITIONAL PRISON.

OUR EFFORTS TO DISCUSS CHANGES IN THE STRUCTURE OF CORRECTIONS HAVE MET WITH HOSTILITY AT THE PRISON. NEW PROGRAMS MUST BE CONSIDERED ON A STATE WIDE BASIS AND DEER LODGE'S DEPENDENCE ON THE PRISON PAYROLL IS NOT A LEGITIMATE REASON TO CONTINUE ALL PROGRAMS AT THAT CITY.

THE PRISON ADMINISTRATION HAS RECENTLY APPLIED FOR FEDERAL AND STATE MONIES TO DEVELOP A NEW PRISON FACILITY NEAR DEER LODGE. AS RESEARCHERS IN THIS FIELD, WE FEEL THAT A GREAT DEAL OF THOUGHT MUST BE GIVEN TO THIS MOVE, BEFORE ANY MONEY IS COMMITTED. THE APPLICATION FOR FUNDING A NEW PRISON PRESENTS A SHALLOW DISGUISE OF THE PRESENT SYSTEM CARRIED INTO A MORE EASILY SERVICED FACILITY.

AT THE PRESENT TIME, THERE ARE STRONG ARGUMENTS FOR PROVIDING THE INMATE WITH AS CLOSE TO A REALISTIC EXISTENCE AS POSSIBLE. THIS COULD BEST BE DONE BY PROVIDING THE INMATE WITH LEGITIMATE CONTACT IN NORMAL COMMUNITIES.

MANY STATES ARE DECENTRALIZING THEIR CORRECTIONAL INSTITUTIONS AND DEVELOPING NEW BRANCHES TO PROVIDE SPECIALIZED TREATMENT UTILIZING COMMUNITY RESOURCES.

AFTER EIGHTEEN MONTHS OF INTERVIEWING, READING, VISITING AND LISTENING, WE FEEL THAT BEFORE ANY COMMITMENTS ARE MADE TO EXPAND OR SIGNIFICANTLY CHANGE THE PRESENT PRISON THERE MUST BE A POSITIVE PROGRAM DEVELOPED. THIS STUDY, FUNDED UNDER THE COMMUNITY SERVICES PROGRAM, TITLE I OF THE HIGHER EDUCATION ACT OF 1965 DEFINES SOME OF THE BASIC PHYSICAL NEEDS OF AN INSTITUTIONALIZED PERSON. SPECIAL EMPHASIS IS GIVEN TO THE NEEDS OF INDIAN INMATES, AN AREA WHICH MANY ADMINISTRATORS AT THE PRISON REFUSE TO CONSIDER, EVEN THOUGH MORE THAN 25% OF THE INMATES ARE INDIANS.

IN THE COURSE OF OUR WORK, WE HAVE GATHERED A GREAT DEAL OF MATERIAL RELATING TO PRISON PLANNING AND CONSTRUCTION. WE ARE ESTABLISHING THIS ADDRESS AS A CLEARING HOUSE FOR INFORMATION REGARDING CORRECTIONAL FACILITIES AND INVITE OTHERS TO USE OUR LIBRARY. THE REPORT TAKES A STAND IN SEVERAL IMPORTANT AREAS. WE FELT THIS TO BE NECESSARY IN ORDER TO PROMOTE RESPONSE FROM THE PUBLIC AND THOSE INVOLVED IN CORRECTIONAL

INSTITUTIONS AS BOTH STAFF AND INMATE, THUS BEGINNING WHAT WE HOPE WILL BE A LONG AND CONSTRUCTIVE DIALOGUE.

WE ANTICIPATE THAT MOST PEOPLE WILL RESPOND TO THIS REPORT AS BEING TOO SIMPLE MINDED AND OBVIOUS. OUR FEELING IS THAT COMMON SENSE HAS BEEN LARGELY FORGOTTEN IN THE DEVELOPMENT OF PRISON ADMINISTRATION AND THAT THE STARTING POINT FOR EVALUATION AND CHANGE MUST BEGIN AT A DISCOURAGINGLY ELEMENTARY LEVEL. A CLEAR MAJORITY OF THE MONTANA PRISON STAFF, THE INMATES AND THE STATE OFFICIALS ENCOUNTERED BY OUR TEAM FELT THAT MOST OF THE INMATES PRESENTLY IN THE PRISON DON'T REQUIRE A CLOSE CUSTODY SITUATION AND MANY ARE BEING SERIOUSLY DAMAGED BY THE EXPERIENCE. WHILE OTHER STATES ARE FINDING THAT PROGRAMS COSTING SIGNIFICANTLY LESS THAN MAXIMUM SECURITY ARE PRODUCING SATISFACTORY AND IN SOME CASES, VERY GOOD RESULTS, THE STATE OF MONTANA COULD WELL PROFIT BY LOOKING INTO ALTERNATIVES TO THE PRESENT SYSTEM AT DEER LODGE BEFORE BEGINNING ANY NEW CONSTRUCTION.

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JUNE, 1972

SOCIAL CRITERIA FOR THE DESIGN OF IMPRISONMENT FACILITIES IN MONTANA

A STUDY SPONSORED BY THE COMMUNITY SERVICES PROGRAMS,

TITLE I, HIGHER EDUCATION ACT OF 1965

AND CONDUCTED BY THE SCHOOL OF ARCHITECTURE

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PART I : INTRODUCTION AND SUMMARY

Internationally, we see corrections rapidly being taken to the community in order to allow greater contact for the client with the real world and to make use of the social, cultural and job opportunities which exist there.

Frame of Reference:

Our first impulse is to try and cover the entire site of activity and relate it to Montana, but in the interest of bringing our present centralized facility closer to the desired situation, we chose to limit our frame of reference to the prison at Deer Lodge and relate that institution to the potential which we feel exists as a development of that institution.

A Tour of the Facility:

Montana State Prison presents itself with a tour standardized by all the prisons we visited. There is a session of philosophy in the warden's comfortable office, and then a walk through the mattress factory, shoe shop, printing shop, the "culinary arts" area, the infirmary and vocational training sessions. In all the areas, a few men would be sullenly tinkering with some prescribed activity involving antique equipment. The auditorium would be visited, where invariably there seems to be a rock band poised to play a number for the visitors. The school would be in session and a handful of students slouched before the lecturing teacher. The counselor or priest would break away from a meeting and describe his approaches and successes. A group of inmates would be picked by the administration for a meeting with the visitors and progress would be discussed. Other inmates would be encountered on the walk and much cynicism expressed. At the end of the visit, there is usually a conference relating the new and innovative programs and facilities being planned or petitioned for. There is none of the drama fostered by James Cagney, but rather a feeling of gloom, apathy and indifference. Throughout, there is a lack of realism. Work and job training is limited to the almost impossible task of making the old buildings function. There are some federally funded job training projects underway. The ranch has very modern equipment and provides men with skills for which there is almost no demand. Some outside projects are undertaken but these seem to be only to keep busy and often two men are seen where one could do the work.

PART I : INTRODUCTION AND SUMMARY - continued

The conceptual institution is one of education, therapy, vocational training and industry. This concept is reasonable, but as viewed in execution, there is very little actually taking place. There is no concern for efficiency, and common sense seems to have given way to patience.

The Buildings:

The design of structures is a compromise between traditional fortress and expediency. Ideas of a century ago are fixed in reinforced concrete and stone. It is immediately apparent that the institution is limited in its program development by a very complex and permanent facility, designed only for punishment and control of the inmate.

The Institution's Role:

Retribution is the basic function of the prison, coupled with considerations of deterrence. Time is determined as appropriate punishment, and treatment theory must adjust to this time. Many frustrations are expressed by those involved in "rehabilitation" that they cannot plan for the time periods involved. There is general concern that treatment not appear too liberal or generous in the eyes of the public.

Control is necessary until the client can be restored to the general public. Classification's first concern for the client is the degree of control he requires. The client must be incapacitated, intimidated and put in a position where he can be rehabilitated.

Jurisdiction is very complex, even in a State with a small population. Montana has one central facility providing treatment, when it is becoming very apparent that there is a need for localization. More on that later.

Staffing is a serious problem due to the legislature's reluctance to fund reasonable wages and the antique facilities, which provide constant and costly surveillance and maintenance. One senses a heavy patronage factor among many of higher office holders, and patient frustration among over-worked and under-paid lesser job holders.

PART I : INTRODUCTION AND SUMMARY - continued

Inmates tend to be less violent than most maximum security prisons. There is a problem with racial groups. These require individual treatment within the institution's mass management which should result in realistic social restoration. Warden Estelle refused to discuss special consideration for Indian culture because he felt that this would constitute "discrimination". Much of this report is concerned with consideration for Indian culture in the correctional system because we feel that it is an important problem.

Money is most commonly cited by staff and inmate at Deer Lodge when discussing the lack of progress. The Legislature in its last session did provide matching funds if the federal government provided money for a new facility, which did not happen. Although figures are hard to come by, it would appear that Montana spends in excess of \$20 per day per inmate, which would put it near the top among state prisons and somewhat discounts the frequent complaints of too little support from the legislature.

Money is centralized in the facilities of the state and federal government which results in severely limited facilities at the local level. Thus concentrated treatment is often not available until the offender has reached the state prison. Due to the limitations of confinement at the local level, costs and stigma to the client, there is reluctance to use these facilities. There are few intermediate levels of power between the above and the total power of the state prison.

Dependence on the Institution:

There is growing feeling among many people that the lack of an agency to depend on becomes a cause of crime. American culture seems determined to make every man prove his independence. He must shift for himself, but if he fails, there is great misery in store. Many prison inmates have had long institutional histories, some beginning at elementary school age, and find it very difficult to deal with the everyday middle-class problems of making a living. When demands become too great, they may turn to crime. Often what is needed is a place to go to for advice or assistance. Halfway houses have been started in Montana and these should go a long way toward providing assistance in being able to get along in

PART I : INTRODUCTION AND SUMMARY - continued

a community. Nothing should be done to discourage dependency on such a facility. Many of these people have no one else on whom to depend. Warden Estelle was very insistent on providing an uncomfortable environment for his inmates, so that they would not be encouraged to come back. We feel that the client should be able to develop a trusting relationship with the institution and that the institution should extend its boundaries into the community of the client and be available when needed in order to assist the client in avoiding further serious difficulties.

Work and Compensation:

There appears to be little motivation to work in Deer Lodge unless it is simply to pass time faster. Many inmates are allowed to spend their days reading or resting as they please. Several inmates expressed the desire to work, but couldn't maintain their interest in jobs which have been made up to keep busy with, and pay less than 25¢ per day. In the meanwhile the prison employs roughly one outsider per inmate and nearby state institutions are understaffed. The tools and equipment in the prison are out of date and provide little valuable skills for outside jobs. There are presently programs underway to improve much of this situation, but they will likely fall short of providing a man with an income which he could save for his release or use to assist his family in his absence. We feel that individuals or groups in the institutions should be encouraged and assisted in contracting work outside the prison and when they reach a certain level of success, pay the institution for their expenses. Work should be encouraged which requires a high degree of skill. The provision of regular pay at prevailing rates implies the expectation that regular value is expected.

Programs:

Programs are administered to overcome the experience of confinement and to change the client's behavior adequately to insure acceptance as a normal citizen. We could see little chance of this being successful on a large scale at Deer Lodge. The programs consist of a few hours situated in a total twenty four hour environment of hostility developed from the basic function of the institution, which is punishment.

PART I : INTRODUCTION AND SUMMARY - continued

A Proposal for Change:

The trend has been to extend control over the client in a larger area than the actual prison. We would encourage the decentralization of the mechanics of retribution. The Board of Pardons is increasingly responsible for clients still doing time and has turned to some very promising programs involving volunteers to assist with probationers and parolees in the communities. This came about primarily because the Board failed to get funding for additional parole officers and turned to an experimental program in desperation. While the program is still new and very experimental, community response has been very good and once difficulties of the pilot project have been worked out in Bozeman, similar community sponsored programs will probably develop across Montana. Volunteers are assigned to parolees or probationers on a one to one basis and meet together at least once a week. The volunteer acts primarily as a sounding board and has no legal authority or obligations to either client or the Board of Pardons. When he encounters a serious problem, he calls in professional help. This provides a transitional device between the state's complete control over the offender and complete freedom in normal society. The role of the parole officer and volunteer should be extended into the institution so that there is more client perspective on the future, and more volunteer perspective on the past.

Classification of clients should limit control to that which is absolutely necessary. More alternatives should be developed within which the correctional agencies can diversify their options of control. Middle risk clients should be put into intense social treatment programs. Even with their lesser chance of success, there is the possibility of earlier release and greater savings to the state than there would be under more strict and traditional control.

Treatment of clients should concentrate on providing a man with whatever he needs to function in society, not a cure. Treatment service should be diversified so that the community gives shelter and satisfaction, rather than present only challenges to those in difficulty. Within the institutions, there must be developed a common culture of staff and inmate. There should be a minimum of specialists and the roles for treatment and control combined.

PART I : INTRODUCTION AND SUMMARY - continued

Warden Estelle strongly believed in this mechanism and beginnings have been made. Several inmates who have also been in California institutions told of group counseling sessions initiated by inmates. These have been very successful. One program enrolled more than half of the 1200 inmates within less than three weeks and was entirely voluntary and not controlled by the prison administration. Another California institution was converted from minimum to medium security classification through the use of intensive group therapy programs, at a significant saving of money. Essentially what is desired, is the development of a therapeutic community in its every aspect. Within this community each man should be able to develop his own potential, not that of the typical middle class. This man should have a role in the community and be committed to mutual improvement. This would seem very vague and elusive in the context of running an institution beset with myriad problems every day and most administrators would probably tend to discount it. However, we were very impressed by the enthusiasm of inmates and staff who have worked within this sort of program. Rather than "rehabilitative" programs being set within a context of hostility and indifference; where there is distrust between staff and client, there must be trust and common purpose. The inmates and staff at Deer Lodge share a mutual disdain for one another believing each to be stupid, inept and not to be trusted. Many inmates felt that they could not comfortably talk to a majority of the staff. Such a situation would seem to doom any program to a disastrous self-fulfilling prophesy. Without mutual optimism toward the goals of the institution, there can be little chance of success in creating any positive change in behavior and outlook. Likewise there must develop a more positive attitude on the part of prison staff toward "outsiders". Our group was repeatedly branded as "do-gooders", "freaks", and told that "you're here today but you'll get discouraged and leave us with the same problems, and informed by the warden that "all sociology books are full of shit" and sociologists are a "bunch of dumb jerks". Little can be expected of outside sources when met by blatant abuse. One of the few subjects of clear agreement between staff and inmate we encountered was that rehabilitation was a farce.

PART I : INTRODUCTION AND SUMMARY - continued

Being designers, we were constantly thinking in terms of housing prospective programs. Architects and contractors have been getting rich for centuries by casting prison programs into reinforced concrete and stone. The rapidly changing patterns of corrections now demand very temporary facilities for their clients. The existing cell block would probably suffice for the incorrigible client or he might be contracted out to a larger state for keeping in maximum security. Deer Lodge is well located for the medical needs of the seriously disturbed inmate, and within easy commuting distance for jobs at Galen or Warm Springs or for contracting work at those institutions. We feel that there should be developed the flexibility to acquire or lease facilities in the population centers of Montana to develop the options of institutional treatment. Bozeman has vacant dormitories and excellent vocational, technical and recreational facilities which could not be matched in Deer Lodge. Great Falls and Billings have good commercial bases for developing job skills and habits and a phased out facility such as Fort Missoula could provide an instant mini institution oriented toward education release at the university, with a flexible degree of security. Essentially we are opposed to any construction at this time because of the uncertainty in program direction. We feel that a survey of resources within the State should be taken and that through increased cooperation among the operating departments of the State that new and better uses be made of what already exists. Very important to this concept is the fact that the client is placed on a boundary with the community and becomes involved with peers sharing his interests, environment and goals. With the cooperation of union labor, groups of inmates might be able to contract for work to compensate for their maintenance and instruction.

Work or serious study must be the foundation of the institution. While there are already numerous work programs, they tend to be make-work done in slow motion with interruptions of idleness. This assures the destruction of skill, morale, and contact with economic reality. Other state agencies are large purchasers of such items as uniforms, picnic tables, outdoor john enclosures, signs, and printed material. With reasonable pay and normal incentive, much of this work could be contracted to the prison. We are

PART I : INTRODUCTION AND SUMMARY - continued

talking about manufacturing with first-rate equipment, paying the State for its support of overhead and making a reasonable profit toward the day of release from the institution.

Privacy must be provided to the client in an environment free of the unhealthy aspects of confinement. Work must be done in fresh air, and crowding must be avoided at all costs. The mess of shabby structures jammed between Deer Lodge's Main Street and the railroad yard provides a constant sense of confinement and gloom. People feel better in the open air and get along better when they are not unnaturally close.

Size of the facility should never exceed two hundred and this group should be further broken down into groups of twelve to fifteen for living or working assignments. Most administrators immediately react to the higher costs of smaller facilities. We must remember that the basic goal is to minimize treatment. Shorter term stays which provide a greater chance of genuine re-socialization would be cheaper to the State in a final analysis.

Modern technology must be made available to optimize efficiency. The employee and client would both be favorably impressed by the organization's ability to operate in an efficient and rational way, and through his response, he would make a greater contribution.

Community interface must be provided to all institutions. Complete withdrawal from society is unrealistic, when nearly every client must face a re-entry into normal society.

Field supervision must be bolstered and utilized whenever possible to replace confinement. A supervised existence in a normal living pattern is more likely to have therapeutic value than any contrived institutional existence. Dollar cost of the State for institutional treatment of a client becomes pennies in the field.

Sex. The sexual drives of inmates should be realistically respected. Abstinence only creates frustration and tension, while an occasional interlude with a wife maintains some reality. The

PART I : INTRODUCTION AND SUMMARY - continued

sexual tension and homosexuality which is accepted at Deer Lodge makes no sense. This is the denial of common sense and the remorseless application of unexamined mechanics.

Time confinement should be limited to only that which is necessary for the purpose which requires it.

Stigma and inadequacy must be acknowledged and dealt with. See "Dependence of the Institution Above".

Basic disorders and inadequacies should be dealt with in the appropriate institution.

Conclusion:

The following section develops the above ideas in more detail and makes reference to source material in the final section. All of the references cited are available from our study group for the use of anyone interested.

June, 1972
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PART II : INMATE NEEDS

GENERAL WELFARE

Goal:

Provide a reasonably high level of physical, social and psychological well-being for all inmates.

The following pages will be concerned with alternate physical means of providing appropriate levels of inmate well-being as a necessary basis for effective treatment. Our concern with this is based on the assumption that certain basic human needs must be satisfied before a man can function as a complete and productive human being. Provision of these needs seems all the more important for men who must overcome past mistakes and make a readjustment to society. There are those who would argue that the most imbalanced people are those most in need of a balanced and healthful environment. (ref. 23)

A stated goal of the Montana State Prison administration with regard to a new facility (ref. 17) is "to provide an environment and realistic program that will be conducive to the best mental and physical development of the offender".

Providing such an environment entails consideration of all factors which contribute to inmate well-being and system effectiveness. Our discussion will deal with these under the general headings of physical, psychological and social needs as they relate to physical design.

PART II : INMATE NEEDS : PHYSICAL

INTRODUCTION:

Maintenance of inmate physical well-being is an obvious but also an important responsibility of a correctional institution. In certain cases, such as protecting inmates from assault, it may be a difficult responsibility. Since physical needs can be easily diagnosed, they are often given more attention than psychological or social ones. The backlog of information and experience on ways of maintaining physical welfare is fortunate but may result in excessive conformity to the traditional ways of doing things. It seems a good idea to look at alternatives which may be more economical or effective.

a) HOUSING

Goal:

Provide adequate housing for institutional residents economically.

The need for a roof overhead and protection from the cold is fairly well defined - however, it is worth looking at alternatives and possibly more economical means of achieving them. Housing relates closely to other inmate and institution needs and must respond to them: e.g. varied security levels, prison size, location, climate, available materials, social and psychological factors.

Alternatives -

1. Contractor built housing units
2. Inmate built units
3. Pre-fabricated units (components, trailer-type, modules, etc.)
4. Rented mobile units
5. Rented existing structures (vacant motels, apts., etc.)
6. Remodelled structures (warehouses, residential bldgs., hotels)
7. University dorms, fraternity houses
8. County jails
9. Temporary structures (tents, inmate built shelters)
10. Inmate home

b) FOOD

Goal:

Provide adequate food for institutional residents economically.

Personal, dietary needs are well defined, but again there is some potential for innovative ways of providing food. Applicable systems will depend on such things as degree of centralization, size of living units, security and location.

PART II : INMATE NEEDS : PHYSICAL continued

Alternatives -

1. Prison grown and processed food, inmate prepared and served
2. Food supplied to prison, prepared and served by inmates
3. Food service by private contract
4. Joint food service to several nearby institutions (prison, hospital, training center.)
5. Usage of existing service by inmates (e.g. university cafeteria)
6. Inmate "meal allowance" for purchase from private suppliers
7. Inmate self boarding from wages
8. Inmate boarding with family or relatives

c) CLOTHING

Goal:

Provide adequate clothing for inmates economically.

The physical supply of clothing presents no real difficulties - major concerns relate to effect of clothing on inmate identity and self-image, which will be dealt with under Psychological Needs. There are alternative means of supply which may be worth considering.

Alternatives -

1. Prison manufacture of standard uniforms
2. Prison manufacture of personalized clothing
3. Personal manufacture of one's own clothes
4. Personal purchase of clothes
5. Prison purchase of clothes (uniform or personalized)

d) HEALTH CARE

Goal:

Provide adequate health care for inmates economically.

The complex interrelationship of bodily, mental and emotional health factors should be recognized in all treatment programs. It appears essential that medical and psychological specialists be able to work in close cooperation and with adequate facilities. Available facilities and staff will be highly dependent on prison location. For example, a prison in an urban area can utilize existing facilities and personnel, whereas these are not readily accessible to an isolated institution. State institutions located close to each other can share resources more readily than those separated by several miles, etc.

PART II : INMATE NEEDS : PHYSICAL continued

ref.

Alternatives -

1. Provide in-house medical service with resident staff
2. Provide on-call service by bringing in staff as needed
3. Use combination of 1 and 2
4. Combine prison with state diagnostic and medical center (e.g. Warm Springs)
5. Build prison in metropolitan area accessible to larger hospital
6. De-centralize prison and use local health care facilities
7. Allow low-risk inmates to provide for their needs at local hospitals and clinics.

reference: 18, 23

e) ACTIVE RECREATION

Goal:

Provide opportunities for inmates to participate in a broad range of recreational activities.

Adequate recreational activities are essential to maintenance of both physical and mental well-being. As bodily exercise contributes to health, so does the contact with others and physical exertion contribute to mental and social balance. An opportunity to talk with others and work out frustrations can often prevent occurrence of serious problems. For the large percentage of Indian inmates, sports are also very important means of making social contacts and demonstrating their ability to achieve. Consideration should be given to the various means by which recreational needs might be met.

Alternatives -

1. Provide large indoor areas within the prison by economical structures such as geodesic domes, Butler-type steel buildings or other systems which utilize unskilled labor and low-cost materials
2. Build or rent temporary structures (e.g. tents or air-inflated domes)
3. Allow inmate work on buildings as part of training program
4. Locate prison so that community facilities can be used by inmates (e.g. share use of gymnasium, swimming pool, play-fields)
5. Locate prison (or prisons) so that university facilities can be used
6. Arrange prison facilities so that maximum use can be made of existing recreational facilities and open spaces

PART II : INMATE NEEDS : PHYSICAL continued

ref.

f) BODILY SECURITY

Goal: Concern with protecting inmates from physical harm (either from others or themselves) is a legitimate one. The possibility of sexual assault and violence is a cause of anxiety for many inmates. If the State is to bring all types of criminals together, it must also assume the responsibility of protecting them from one another. The means of doing this however, need not always be physical barriers. There may be more effective and economical means of assuring security than those presently used.

Provide an adequate level of inmate bodily security in an effective and economical manner.

- Alternatives -
1. Utilize extensive classification and differential treatment of inmates within a single institution providing security separations between inmate categories. 17
 2. Locate different categories of prisoners in separate facilities, perhaps in different communities which are able to provide appropriate support services: e.g. diagnostic and maximum security at Deer Lodge, medium security - industrial training in Billings, low security - education in Missoula, etc. 18,19
 3. Build isolated high-security facility or contract with other states in order to avoid extra expense and program limitations resulting from need to segregate dangerous prisoners from others. 18
 4. Allow maximum inmate contact with family and community to minimize sexual-aggressive frustrations. 10,20
41,46
 5. Provide usable and pleasant spaces for activities which involve positive social interaction (visiting, games, counselling, conversation, work).
 6. Use women staff members as much as practical (teaching, counselling, food and health service, etc.).
 7. Provide outlets for aggression and frustration through recreation, work, counselling. 20,23
 8. Encourage positive peer-group controls: e.g. develop small living units of 10-16 men who do things together enough that some sort of cohesion and mutual responsibility develops. 15,18
40
 9. Provide each inmate with personal quarters, free from unwanted intrusion - consider locked rooms or apts. for low-medium security group. 18,20
23

PART II : INMATE NEEDS : PHYSICAL continued

ref.

10. Avoid spaces which encourage assault - e.g. dark, unoccupied areas, 2 men in a room, mixing of prisoner types, free access of one man to another's quarters, etc.

PART II : INMATE NEEDS : SOCIOLOGICAL

INTRODUCTION:

Healthy interpersonal relations are an integral part of any treatment program. An inmate's ability to relate to people will greatly influence the type of prison existence he undergoes and his chances for re-adjustment. Strong tendencies toward unhealthy social relations must be counteracted.

a) PEER GROUP

Goal:

Encourage positive social interaction among inmates.

Potentially the most important influence on an offender is the group of people with which he associates continually - his fellow prisoners. The danger of criminalization through a strong inmate sub-culture is a possible result of placing criminals together. Concern for this once led to extreme isolation practices which are now viewed as harmful. Classification of prisoners is presently considered important so that hard-core repeaters can be kept away from less hardened offenders, especially 1st offenders. Categorization has made possible certain experiments in utilization of positive peer group pressures toward achievement (Boulder Bay, Synanon, residential centers, inmate staffing, etc.) Attempts are being made to turn peer group pressure in a positive direction and develop healthy social relationships essential to functioning in the larger community.

Alternate physical means -

1. Provide ample recreational facilities easily accessible to sleeping quarters. 18
2. Develop cohesive groups of a small number (10-16 men and a counsellor) who live in close proximity e.g. a residential unit or rooms around an activity space. 15,18
19,40
3. Serve meals in small dining areas with movable tables and chairs grouped to encourage conversation. 18,22

PART II : INMATE NEEDS : SOCIOLOGICAL

ref.

- | | |
|---|-------------|
| 4. Arrange lounge spaces and furniture to provide privacy and encourage conversation. | 18,20
22 |
| 5. Integrate work-living-sleeping areas as much as possible. | 18 |
| 6. Allow access and visual contact between spaces so that inmates can come to the aid of others if necessary. | |

Goal:

Discourage negative social interaction among inmates.

Alternate physical means -

- | | |
|--|-------------|
| 1. Provide personal quarters free from unwanted intrusion e.g. lockable rooms for low security, cells for high security. | 18,19
41 |
| 2. Make recreational work, toilet, etc. spaces accessible and open to observation. | |
| 3. Provide unobtrusive but adequate staff supervision - shared living and recreation areas would facilitate this. | 15,18
11 |
| 4. Locate maximum security facility away from lower security men. | |
| 5. Segregate 1st offender facilities. | 15,18, |
| 6. Divert security funds to diagnosis, classification and treatment. | 9,41 |

b) STAFF

Goal:

Provide occasions for staff and inmates to live and work together such that positive interaction is encouraged.

Recent programs are de-emphasizing the role of staff as over-lords and custodians and are attempting to utilize them fully as agents of the treatment process. Pre-requisite to this is the establishment of positive social relations between inmates and staff. To a certain extent, the physical environment can facilitate this.

Alternative physical means -

- | | |
|--|----------------|
| 1. Arrange spaces so that staff members maintain security and order by their presence in any capacity (e.g. a counsellor living in a residential unit with 15 men can probably maintain order more effectively and economically than guards in a conventional system). | 15,18
19,40 |
| 2. Security, where needed, should be unobtrusive and not entail staff members whose sole purpose is custody. | 17,18 |
| 3. Staff members can live with inmates in small low-security residential units. | 18,19
21 |

PART II : INMATE NEEDS : SOCIOLOGICAL

ref.

4. Game rooms and other recreational spaces can be used by staff and inmates on regular basis.
5. Staff responsibility and decision-making should be shared with inmates whenever possible. 8
6. Members of the opposite sex should be utilized to normalize social experience (e.g. women teachers, counselors, nurses, etc.). 25

c) COMMUNITY

- Goal: A consistent thread running through recent penal study recommendations is the belief that effective treatment programs must be community based. Re-integration into the community can best be insured by maintaining contact between the inmate and society at large. Certain economics are also possible through utilization of community facilities. 11,18 19,22
- Provide physical means of maintaining contact between the offender and the community.
- Alternate physical means -
1. De-centralize prison so that the correctional system operates on a local basis, utilizing existing facilities (e.g. universities, hospitals, recreation, industry). 11,18 19,42
 2. Utilize existing private housing for inmate living and treatment centers. 18,46
 3. Utilize existing state and county facilities (jails, hospitals, agencies) for inmate housing, education, health and work programs. 18,19
 4. Construct multi-use facilities in communities to be used by local people as well as offenders. 18,42, 43
 5. Allow inmate work leaves to community. 18,19
 6. Open prison facilities to community use (e.g. recreation, training, counseling). 46
 7. Locate correctional buildings so that visiting is convenient.

d) FAMILY

- Goals: In many instances the success of an inmate's return to normal life is dependent on the strength of family ties he has managed to maintain. A good family life can be a tremendous asset, while a broken marriage or hostile family can be an unbearable burden. Family relationships are not only significant on release, but may
- The prison experience should disrupt family ties as little as possible.

PART II : INMATE NEEDS : SOCIOLOGICAL

ref.

greatly influence a man's ability to cope with prison life and relate normally to others. An additional aspect of imprisonment is its effect on the welfare of a man's family. Prison often punishes the wife and children, forcing them to go on welfare or suffer public humiliation.

Alternate physical means -

1. Low to medium risk offenders can be eligible for weekend furloughs to visit family. Prison location and transportation will influence practicality. 6,18, 46
2. Facilities for conjugal visits can be provided if done sensitively.
3. Residential detention centers near offender's home could facilitate family visits. 11,18 19,46
4. Community based facility with shared recreational facilities could increase contact with family.
5. Prison recreational facilities could be open to and adapted for visitor use.
6. Visiting areas can be arranged to maintain a proper balance of privacy and security expressive of respect rather than distrust. 18,23
7. Communications between a man and his family can be improved by greater use of telephones, letters, tapes, etc.

PART II : INMATE NEEDS : PSYCHOLOGICAL

INTRODUCTION:

Maintenance of a man's psychological well-being is an area which is little understood (even by the psychologists) and seldom dealt with outside of mental hospitals. Nevertheless, we do know that it is an important and often dominant, determinant of a man's overall well-being. Physical health is highly interdependent with mental and emotional balance. Consequently, an institution can only fulfill its custodial responsibilities by dealing with the whole man.

Part of the progress being made in the field of psychology deals with the influence of the physical environment on people. Considerable evidence is developing to support the idea that physical

PART II : INMATE NEEDS : PSYCHOLOGICAL

ref.

design can aid in the creation of desired feelings and behavior. The following discussion deals with physical means of maintaining certain aspects of psychological balance.

a) PRIVACY

20,23

Goal:

Each inmate should have a "territory" of his own in which to store possessions and use as a retreat free from intrusion.

An essential element of mental and emotional balance is the ability to maintain a certain degree of privacy - to be able to be alone occasionally, to perform personal functions without being subjected to the stare of a supervisor, to think or read without intrusion, etc. Most prison inmates object to loss of privacy (e.g. sleeping in an open dorm) and may prefer high security cells for the privacy they offer. Aside from personal preference, it seems reasonable that adequate privacy levels are conducive to a man's efforts to re-think and overcome past mistakes.

Alternatives:

1. Provide individual lockable rooms (for those not in maximum security cells). 6,18 19
2. Subdivide large sleeping area into personal cubicles with partitions. 17
3. Place low and medium security men in residential units, rented apts. or university dorms. 18,19 21
4. Allow inmates to construct or rent their own accommodations. 46

Goal:

Inmates should have access to places where they can be alone

Alternatives:

1. Provide personal quarters which have means of keeping unwanted intruders out (within limits of custody and security) 6,18
2. Provide large outdoor areas with trees, bushes, fences, etc. (similar to a park) in which a man can be relatively alone
3. Provide chapel with easy access from living area
4. Arrange seating and screens in lounge areas to develop private spaces 18,22

PART II : INMATE NEEDS : PSYCHOLOGICAL

ref.

- | | |
|---|----------------|
| 5. Develop small alcoves in appropriate spaces where 1 or 2 men can sit, read, talk, etc. | 18 |
| 6. Allow low security inmates access to community facilities, home, or wilderness areas. | 15,18
40,46 |

Goal:

Inmates should have some choice regarding degree of privacy available for personal hygiene*

- | | |
|--|----|
| * This is of special importance to Indians, many of whom are very self-conscious regarding toilet functions. | 14 |
|--|----|

Alternatives:

- | | |
|--|-------|
| 1. Screen fixtures in private cells, visually and acoustically | |
| 2. Use compartmentalized congregate facilities with convenient and inconspicuous access | |
| 3. Use small scale living units (e.g. 10-16 men) with shared toilets so that a residential atmosphere is maintained. | 18,19 |

Goal:

Visiting facilities should offer the highest degree of privacy, which is consistent with security needs in order to encourage maintenance of family ties and friendships.

Alternatives:

- | | |
|--|-------|
| 1. Screen off portions of large visiting area and use furniture arrangements to make more private conversation nooks. | 18 |
| 2. If glass barriers are necessary in maximum security visiting areas, partitions should be provided to allow privacy between visiting groups. | |
| 3. Supervisors should be placed in unobtrusive locations within visual but not acoustical range. | 18 |
| 4. Scale and furnishing of visiting area residential rather than institutional. | 18 |
| 5. Low security inmates could be allowed furloughs to visit family. | 40,46 |

PART II : INMATE NEEDS : PSYCHOLOGICAL

b) PERSONAL IDENTITY

Goal:

Physical environment should encourage positive development of an inmate's personal identity.

Traditionally, prisons have sought to strip prisoners of all aspects of personal identity and impress upon them their unimportance and anonymity. It appears that this approach is inconsistent with present efforts to re-integrate the offender into society as a self-reliant and productive individual. Possession of a healthy self-image seems essential for development of a normally functioning person - especially one who must counteract past mistakes, a stressful environment and accomplish an adjustment to society. Physical design can contribute to the establishment of such an identity.

20

Alternatives -

1. Allow all inmates a place of their own - an identifiable territory, relatively safe from unwanted encroachment. 6,18
e.g. separate rooms, cells, partitioned cubicles, apts., self-constructed dwellings, etc. 22
2. Provide for storage of personal belongings in inmate quarters, allow some accumulation of personal property, even in maximum security. 20
3. Provide means by which an inmate can personalize his quarters e.g. furniture arrangement, paint, wall hangings, etc. - 18,20
nothing elaborate but some means of showing "this is my place". 23
4. Allow inmates to own and wear different clothes. 20,41
5. Minimize need for regimentation and close supervision by proper arrangement of spaces (e.g. close connection of eating and sleeping areas, centrally located staff offices, shared staff-inmate recreation, etc.). 18
6. Maximize opportunities for inmate decision-making by providing optional places to go and things to do.
7. Allow enactment of positive sex roles by providing opportunities of contact with women within the institution, in the community and at home through furloughs and visiting. 18,19
10
8. Provide useful work programs by which a man can contribute to his own support and that of his family and increase his job ability. 18,40
45

PART II : INMATE NEEDS : PSYCHOLOGICAL

ref.

c) SELF- IMAGE

Goal:

The physical environment should accommodate programs which positively re-enforce a man's abilities and his confidence in those abilities.

A man's image of himself (accurate or not) is a primary determinant of his outlook on life and his ability to function as a normal human being. If we wish to transform an offender into a productive member of the community, it seems reasonable that an important part of the treatment would involve instilling in him a warranted sense of personal worth. Systems which direct their efforts towards a degradation of the offender give evidence of producing negative results. People respond in a similar manner to the way in which they are treated. Although treating prisoners as responsible human beings doesn't necessarily cause them to act as such, it does seem an essential first step in the treatment process. Integral with this, is the necessity of encouraging the offender to develop abilities which warrant self-confidence. The ability to achieve is pre-requisite to a justified sense of worth. Means of fostering improved abilities and a healthy inmate self-image should be considered.

Alternates -

- | | |
|--|----------------|
| 1. Institute programs of useful work as training and as means of inmate self-support. Private companies have experienced success in development of prison training programs linked with post-release work. | 41,45 |
| 2. Locate prison such that inmates have access to jobs in the community. | 11,18
19,23 |
| 3. Allow inmates to work for wages and contribute to support of their family. | |
| 4. Increase opportunities for inmates to work in the same community as they will upon release to aid re-integration. | 18 |
| 5. Provide incentives for self-education (e.g. Swan River contract system, placement of prison branch near a university). | 18,40 |
| 6. Provide positive incentives for change rather than negative ones (e.g. earned furloughs, improved living accommodations, greater autonomy..). | 25,40
41 |

PART II : INMATE NEEDS : PSYCHOLOGICAL

ref.

d) SENSORY STIMULATION

Goal:

The physical environment should be such that inmates are able to experience a healthy degree of sensory stimulation.

Much evidence suggests that man's mental health is highly dependent on the amount and type of stimulation available to his senses. The "world" is an entirely subjective thing - one knows what one experiences and this experience can easily be distorted or impoverished by improper or inadequate sensory stimulation. Articles by Lilly (20) and Sommer (22) suggest possible effects:

20,23

e.g. hallucinations, heightened sensitivity, inability to concentrate, "many, if not all of the symptoms of the mentally ill".

It seems worthwhile to consider the effects of environmental isolation and deprivation on institutional residents if we are concerned with their eventual ability to function as normal and healthy people.

Alternatives -

1. Furnish living areas and especially individual quarters in attractive and varied ways - with bright colors, varied textures, changing light levels, sounds and smells. (This can perhaps be accomplished best and most economically by allowing prisoners some latitude to decorate their quarters and keep personal affects.)
2. Provide ample reading and educational material in an atmosphere which encourages its use.
3. Allow as much contact with the "outside" as possible by structuring occasions for interaction with the community and nature. (e.g. recreational activities, educational exchanges, work leaves, etc.).
4. Involve inmates in prison functioning as much as practical (e.g. maintenance, planning, publications).

18,20
23

8,15

PART III : INDIAN INMATE NEEDS : GENERAL

INTRODUCTION:

The underlying premiss of this discussion is that Indian inmates do have certain needs which are unique products of their particular background and that these needs should be recognized in a treatment program. Due to varying degrees of acculturation and simple personality differences, it cannot be said that Indians compose a homogenous group with identical needs and problems. They are individual people and must be dealt with as such. Most Indian inmates do share a common cultural background and there is evidence that certain problems are more acute among Indians than other inmates. It is this level of shared experience and re-current difficulties with which we intend to deal.

Differential Treatment:

Prison administrators have long recognized the need to treat different types of offenders differently. However, this differential treatment is usually based on a categorization according to factors such as age, security risk or type of crime. A second type of differential treatment is that which recognizes that each prisoner is an individual with unique needs. To the extent possible, progressive administrators try to tailor programs, facilities and staff to inmate needs. It is this recognition of individual requirements which we feel applies to the Indian situation. As a group, Indian inmates share a certain level of typical problems which are recurrent and often identifiable. Since they compose over 20% of the Montana State Prison population, it seems reasonable to give special attention to the shared needs of Indian inmates.

A common difficulty in doing this sort of thing is avoiding an accusation of favoritism or discrimination. Most recognize the necessity of treating men on an individual basis according to need. Varying treatment according to skin color is not readily accepted - and rightly so. Red skin does not make an Indian different from a white man - cultural background, family life and reservation environment do. These factors, not skin color, form the basis for differential treatment.

In practice, the application of varied treatment methods and environments to different inmates may be difficult without excessive segregation. Rather than have "Indian wings" or "check forger wings", we feel the solution will usually lie in providing a range of options which can be utilized by inmates in accordance with assigned program and personal preferences. As an example, recreational facilities should be adequate enough to provide some degree of choice, same could apply to living and work facilities. Treatment needs vary with all offenders. An effective facility must be flexible and diversified enough to accommodate these varied needs. 17

Alternatives to Incarceration:

Evidence suggests that the average Indian inmate should not be in prison in the first place. Reasons for this fall under two general categories:

Type of crime - Most Indian offenders (we need figures) find themselves in prison as a direct or indirect result of alcohol abuse. Drinking and crimes committed to support the habit (e.g. check-writing) constitute the majority of violations. Most authorities agree that incarceration is not an effective way of dealing with such crimes and should be avoided if an alternative is available.

The harmful effects of incarceration on Indians in particular constitute another category of reasons why most Indian offenders should not be in prison. Syke's comment about the impropriety of a system which seeks to reform criminals by forcing them to associate with other criminals, is particularly appropriate. In many cases, the prison experience serves only to draw the Indian away from his home community, to teach him more crimes and acquaint him with more criminals. These acquaintances in turn, often make him an accomplice in their future crimes. (Indian recidivism figures would be appropriate.) 25

Ties to family, tribe and homeland are very important to the emotional balance and security of most Indians. Breaking of these ties undoubtedly creates tremendous stress and a lessened ability to cope with the strains of prison existence and re-adjustment. 3,16

PART III : INDIAN INMATE NEEDS : GENERAL

ref.

Maintenance of close ties with home seems essential, not only to the offender's psychological well-being, but also in order that training and job continuity be possible. It is important to remember that re-integration is the eventual goal of any treatment. 18

Alternatives to incarceration have been and are being utilized - perhaps some might be applicable. For example, the Boulder Bay wilderness camp (see ref. 15) noted unexpected success with Indian participants, other projects involve use of small residential centers, home and work furloughs, day programs, etc. Cooperative programs with tribal, state and federal agencies may be feasible. 11,18 19,21 40,46

Consider use of county and tribal jails for custody, local hospitals for health care, schools for training, A.A. for counseling, work projects with tribe, B.I.A., C.A.P., S.C.S., Vista, Forest Service, etc.

PART III : INDIAN INMATE NEEDS : PSYCHOLOGICAL

INTRODUCTION:

Though Indians have been described as "ideal prisoners", especially with regard to satisfaction of physical wants, there is evidence that they possess a high sensitivity to the psychological environment and correspondingly increased needs in this area. We have found that a large portion of the traditional Indian world exists on a psychic level (interpersonal communication and religion are the best examples) and that there is considerable carry-over to every day life. Results of this are... the reluctance of Indian offenders to enter a particular drunk tank for fear of the spirit of a man who once died there (Ft. Washakie), the fear of dark, enclosed spaces, the belief of more traditional Indians that night spirits will enter uncovered windows, or that lightning will be attracted to uncovered mirrors, etc. The importance of these and other beliefs varies, with the individual's degree of acculturation. Some of the more prevalent psychological needs are discussed in the following sections: 14

a) PRIVACY

Privacy needs are fairly strong among Indians, perhaps in response to the absence of certain behavioral rules which once existed. Most apparent needs are for a high degree of privacy for personal hygiene and the ability to get outside and be alone occasionally. 14

PART III : INDIAN INMATE NEEDS : PSYCHOLOGICAL

ref.

Recommendations -

1. Provide means (screening, location, fixture type, etc.) of obtaining a high degree of visual and acoustical privacy for use of the toilet. Presence of a toilet in sleeping quarters may be objectionable to more traditional Indians.
2. Provide easy access to outdoor areas where one can go to be alone - wilderness trips and home furloughs could be a part of this.
3. Arrange visiting spaces and furniture to provide small, informal conversation areas. 18
4. Provide inmate with personal quarters free from intrusion (study should be made to determine best sleeping arrangement - some may object to excessive isolation.) 6,20
23

b) PERSONAL IDENTITY

All Indians (let alone those in prison) feel the strain of cultural transition - they can no longer be traditional Indians nor can they be white. The past is gone and the future holds little promise for most. Lack of employment, alcoholism and family problems often add to the frustration. The role of a productive worker, able to support his family well is usually denied the Indian and would seem especially distant to an imprisoned man. 3,14

As a pre-requisite to successful re-integration, we feel it necessary that a man be able to develop a warranted positive self-image. Possible means of fostering such among the Indian inmates are:

Recommendations -

1. Encourage Indian club-type activities which foster a sense of pride.
2. Institute useful work programs closely integrated with home communities by which offenders can learn useful trades, contribute to their own support and that of their family. 18,40
45
3. Maximize opportunities for personal decisions and initiative regarding daily activities, room furnishing, clothes, hobbies, sports, etc. 10,18
4. Allow inmates an identifiable and defensible territory of their own. 18,19
22
5. Provide for storage of personal belongings.
6. The ability to display personal mementos, family pictures, trophies, etc. is a very important means of establishing identity. 14

PART III : INDIAN INMATE NEEDS : PSYCHOLOGICAL

ref.

7. Allow inmates to own and wear their own clothes.
8. Provide ample opportunities to participate in competitive sports - especially basketball and softball.
9. Provide suitable spaces for Indian dances, stick games and songs.

PART III : INDIAN INMATE NEEDS : SOCIOLOGICAL

a) HOME COMMUNITY

The one remnant of tribalism which remains relatively strong, in all but the most acculturated Indians is the need to maintain contact with the tribe and the family. Such union with the home community is a source of strength and mutual re-enforcement for all members of the group. This mutual strengthening is dramatically evidenced at annual Sun Dances and pow-wows. Admittedly, many use tribal unity and identity as a crutch. In its pure form however, this sort of tribalism results in a concern for mutual welfare much lacking in non-tribal cultures. Existing strong ties to the home community seem to offer considerable treatment potential if used positively. 14

Recommendations -

1. Institute programs making it possible to treat Indian offenders near their home community. 11,18 19,40
2. Develop alternatives to incarceration, especially for alcohol related crimes, working with the local A.A., probation officers, hospitals and government agencies. 8,15 18,40
3. Utilize local facilities for inmate treatment, work and education programs (tribal police, tribal work projects, hospitals, schools, B.I.A,C.A.P., etc.) - many things need doing on reservations - perhaps inmates can make a significant contribution. 13
4. Develop earned furloughs and work leaves for those not able to be treated at home. 40,46
5. Consider furloughs for certain social-religious occasions such as Sun Dance.
6. Allow visitor participation in Indian inmate activities e.g. stickgames, songs, dances and sports.
7. Provide small, private and informal visiting areas with access to food service.

PART III : INDIAN INMATE NEEDS : SOCIOLOGICAL

ref.

b) PEER GROUP

The factors discussed previously regarding inmate peer-group relationships apply to Indian inmates with some additional considerations. The need to socialize - talk, play and work with others will usually be very strong, especially among younger offenders. Discrimination and resultant friction has been and remains a potential problem although this is lessening. Side-effects of the "Red Power" movement may result in occasional reverse-discrimination. A common danger for Indian offenders is the risk of getting involved in more serious crimes through contact with more accomplished criminals.

Recommendations -

1. Provision of ample recreational opportunities is of considerable importance. Active games such as basketball and softball are a primary means of Indian socialization and recreation for both participants and spectators.
2. Eating is an important part of social interaction. Food service should be available to meeting rooms and multi-purpose areas since Indian meetings, dances and games nearly always involve some food.
3. Appropriate spaces should be available to accommodate Indian dances, stick-games, singing, meals, etc. Outside participation is desirable.
4. Integrate living-working-sleeping areas as much as possible. 18
5. Investigate Indian inmate preferences regarding sleeping areas - we have found a need for private territory but also some indications of satisfaction with shared sleeping quarters. 14
6. Provide ample space and supplies near living area for arts and craft activities.
7. Separate 1st and minor offenders from more hardened criminals. 9,15
8. Provide living groups which are small enough to relate to on a personal basis (e.g. under 16). It may be advantageous to have a group predominantly Indian (investigate), but it seems that an entirely Indian living group would not be desirable. 18,24
9. Consider peer-group treatment projects (e.g. Boulder Bay, Swan River) which utilize group cohesion and mutual concern in a non-institutional setting. 15,40

PART III : INDIAN INMATE NEEDS : SOCIOLOGICAL

ref.

c) STAFF

Relationships which develop between staff members and inmates are a critical determinant of the effectiveness of any treatment program. Mutual respect and the ability to work together, not only make life easier for everyone concerned, but greatly improve the success rate of treatment. Past experience indicates that special efforts should be made to establish good relationships between staff and Indian inmates. There are cultural barriers to be broken down and potential discrimination problems to be avoided.

Recommendations -

1. Utilize qualified Indian personnel as custodial, pre-parole and parole officers in order to have staff members who can understand Indian needs, relate easily to Indian inmates and be accepted by them.
2. Encourage Indian inmates to take positions of responsibility and share staff duties while incarcerated (e.g. counseling, custody, teaching). 8,15
3. Provide for live-in staff and shared recreation facilities to help break down unnecessary barriers between staff and inmates. (e.g. 1 counselor could live with 15 inmates in a residential unit.) 15,18 41
4. Arrangements of spaces and security devices should allow unobtrusive supervision. 18
5. Staff at Swan River Camp have noted particularly good relationships with camp residents - they may have advice worth listening to. 40

PART III : INDIAN INMATE NEEDS : EMPLOYMENT

DISCUSSION:

The ability of a man to make successful re-adjustment to society is often highly dependent on his ability to get and keep a job upon release. Lack of an acceptable alternative to criminal activities is a good incentive to continue breaking the law. The Indian inmate has a particularly difficult situation to cope with in this respect. The disruptive aspects of unemployment, alcoholism, social problems, etc., which contributed to his initial offense are likely to still be there on his release. Jobs on the reservation are scarce, yet re-location in an urban area brings problems to bear which may be more disruptive than lack of employment. The dilemma is further complicated by a conflict between the Indian outlook on work and the Anglo-American work ethic.

PART III : INDIAN INMATE NEEDS : EMPLOYMENT

ref.

Recommendations -

1. Institutional training should prepare inmates for a job which will be available to them on release. Co-operative programs with local employers should be developed. Consider extended work furloughs prior to release. 40,45
46
2. Attempts should be made in cooperation with local agencies, to generate increased reservation employment. Possibly paroled offenders could provide initial labor force necessary to start much needed reservation improvement programs. Agencies which may wish to sponsor work programs are: tribe, local law enforcement, C.A.P., B.I.A., S.C.S. and Forest Service.
3. Administrative mechanism should insure continuity of job training, placement, parole and eventual employment. 18,45
4. Special consideration should be given to Indian inmates for those jobs involving outdoor work, manual skills and work with animals. Particular success with Indians has been noted in the Boulder Bay Project, which involves teaching of forestry and mountaineering skills in a wilderness environment. 15,40
5. Development of self-confidence and the ability to make decisions is probably more important than development of specific skills. 15

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3	C B C Radio <u>The Way of The Indian</u> CBC Publications, Toronto, 1962	Transcript of documentary CBC broadcast on Canadian Indians. Gives background helpful to an understanding of current Indian problems.
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11	Kaplam & McLaughlin Architects, <u>Omaha Community Correctional Center Report</u> c/O Nebraska Crime Commission, Omaha, Nebr.	
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REFERENCES : PUBLICATIONS

<u>Reference No.</u>	<u>Author & Publication</u>	<u>Summary of Contents</u>
18	<p>Moyer, Fred & Flynn, Edith. et.al. <u>Guidelines for the Plan- ning & Design of Regional & Community Correctional Centers for Adults</u> Dept. of Architecture, Univ. of Illinois, Urbana, Illinois 1970</p>	<p>A comprehensive model guideline for use by institu- tional administrators in determining and planning for correctional system needs. <u>Guidelines</u> provides a framework and much of the information needed in deci- sion making but is open-ended to allow addition of extra data and adaptation of system to local needs. Considerable work has been done on development and presentation of program and design alternatives.</p> <p>System Outline:</p> <ul style="list-style-type: none"> A. Survey model (judicial, correctional & community resource inventory) B. Classification of offenders C. Treatment <ul style="list-style-type: none"> 1) alternatives to incarceration 2) facilities needed for different treatment programs D. Facility Planning Concepts <ul style="list-style-type: none"> 1) design determinants (location, scale, security, construction, etc.) 2) example facilities 3) diagrams of facility types 4) diagrams of program combinations E. Treatment Program components (program & architec- tural requirements for all aspects e.g. living, sleeping, recreation, security) F. Facility components (physical design alternatives in graphic form) G. Budgeting and Costs (format & computation methods)

REFERENCES : PUBLICATIONS

<u>Reference No.</u>	<u>Author & Publication</u>	<u>Summary of Contents</u>
19	Presidential Task Force on Corrections <u>Task Force Report: Cor- rections</u> , U. S. Govt. Printing Office, Wash. D. C., 1967	Contains results of nationwide correctional survey and recommendations for the future. Statistics re- garding size, nature, cost and effectiveness of exist- ing systems are given on national basis. Certain recommendations are: - develop more intensive community alternatives to institutionalization - establish small-unit local institutions, integrated with jails - provide facilities for differential treatment - develop residential scale living units, individual rooms preferred - de-emphasize security concerns.
20	Proshansky, Ittelson & Rivlin editors <u>Environmental Psychology: Man & His Physical Setting</u> Holt, Rinehart & Winston, New York, 1970	Collection of articles investigating the effect of physical environment on man. Relevant articles: - Hall, Edward, <u>Hidden Dimension</u> : Personal Space - Studer, Raymond, "Dynamics of Behavior Contingent Physical Systems" - Proshansky, et.al. "Freedom of Choice & Behavior in a Physical Setting" - Horowitz, et.al. "Personal Space & the Body-Buffer Zone" - Lilly, John, "Mental Effects of Reduction of Ordi- nary Levels of Physical Stimuli on Intact, Healthy Persons" - Altman & Haythorn, "The Ecology of Isolated Groups" - Sommer, Robert, "The Ecology of Privacy" - Kira, Alexander, "Privacy & The Bathroom" - Sivadon, P. "Space as Experienced: Therapeutic Im- plications" - Sykes, "The Prisoner's Status as Conveyed by the Environment" - Glaser, Daniel, "Architectural Factors in Isolation Promotion in Prisons"

REFERENCES : PUBLICATIONS

<u>Reference No.</u>	<u>Author & Publication</u>	<u>Summary of Contents</u>
21	<u>San Joaguin Valley Study</u> American Justice Institute	Documents residential treatment model in Orange City, Calif.
22	Sommer, Robert <u>Personal Space, The Behavioral Basis of Design</u> Prentice-Hall, Englewood Cliffs, New Jersey, 1969	One of few books which meaningfully relates psychological needs to architecture. Aspects of behavior (e.g. territoriality, status, security) are investigated as they relate to physical design variables. Relevant topics: <ul style="list-style-type: none"> - negative effects of crowding & personal space needs - territorial indicators & privacy requirements - emotion repression as a function of confinement - effect of physical design on mental hospital patients - relation of design to behavior in schools, hotels, & bars.
23	Sommer, Robert, et.al. <u>Research Priorities in Correctional Architecture</u> L.E.A.A. Study Grant to Faralloues Inst., 1970	Report which suggests ways of sharing existing body of penal information and lists specific subjects which are in need of study in order to facilitate rational physical design. Concise statements of existing knowledge and needs regarding such things as: <ul style="list-style-type: none"> - minimum space and privacy standards - cell environment and the need for sensory stimulation - flexible security methods, maximum security cell environment - prison location and use of urban resources.
24	Space & Planning Division, Govt. Services <u>The Manitoba Youth Center Program</u> , Ottawa, Ca., 1970	Comprehensive architectural program for a detention - community treatment facility for 150 juvenile boys and girls. Objectives, function and architectural considerations are well outlined. May be useful model.

REFERENCES : PUBLICATIONS

<u>Reference No.</u>	<u>Author & Publication</u>	<u>Summary of Contents</u>
25	Sykes, Gresham <u>The Society of Captives</u> Princeton Univ. Press, 1958	From data gathered largely at New Jersey State Maximum Security Prison, Sykes describes and comments on a prison society. Relevant topics: - prison social interaction most dominant influence - effectiveness of rewards and punishments - discussion of penal system goals - inmate deprivations and their effect re: loss of liberty, goods and services, sex, autonomy and security.
26	Wilkins, Leslie <u>Evaluation of Penal Measures</u> , Random House, New York, 1969	Discussion of recent attempts to evaluate effectiveness of penal systems. Major concern is with proper research methods. Major conclusion is that no one really knows anything.
27	Healy, William <u>The Individual Delinquent</u> , Patterson Smith, Publisher Montclair, New Jersey. 1969	Diagnosis and prognosis in understanding offenders.
28	Combroso, Cesare <u>Crime, Its Causes and Remedies</u> , Patterson Smith Publisher, Montclair, N.J. 1968	Relation of crime to weather, climate, geology, soils, topography, race, the press, population density, birth rate, immigration, level of subsistence, alcoholism, education, wealth, religion, age, sex, prisons, associations, politics and imitation. The prevention of crime due to the above and a synthesis including an evaluation of preventative measures in Europe.
29	Wootton, Barbara <u>Social Science and Social Pathology</u> . Ruskin House, Museum Street, London 1959	Similar to No. 28, but related to England and Wales.

REFERENCES : PUBLICATIONS

<u>Reference No.</u>	<u>Author & Publication</u>	<u>Summary of Contents</u>
30	Murton, Tom <u>Accomplices to the Crime</u> Grove Press, Inc. New York, 1969	Relating the Arkansas prison atrocities and making a case for reform. Written by the Arkansas prison superintendent.
31	Clark, Ramsey <u>Crime in America</u> Pocket Books, New York 1970	A serious questioning of the validity of this nation's courts, prisons and police networks by the former Attorney General of the United States.
32	Martin and Fitzpatrick <u>Delinquent Behavior, A</u> <u>Redefinition of the Problem</u> Random House, New York 1964	A review and integration of different theories of delinquency causation.
33	Martin and Fitzpatrick <u>The Analysis of Delinquent</u> <u>Behavior: A Structural</u> <u>Approach</u> ; Random House, New York 1968	An expansion of No. 32 above with the development of a methodology for studying delinquent behavior and a proposal for the creation of new agencies by interest groups to increase the political competence of the communities generating most of the court delinquents.
34	Conrad, John <u>Crime and Its Correction</u> University of California Press, Berkeley, Ca. 1970	An international first-hand survey of attitudes and practices in corrections. This is a very readable book and contains detailed accounts of visits to many innovative programs.

REFERENCES : PUBLICATIONS

<u>Reference No.</u>	<u>Author & Publication</u>	<u>Summary of Contents</u>
35	Cressey, Donald R. <u>Crime and Criminal Justice</u> A New York Times Book, Quadrangle Books, Chicago	An overview of this nation's crime and punishment pattern at the present time with a call for more discretionary powers in law enforcement and corrections.
36	Pell, Eve <u>Maximum Security, Letters</u> <u>from California Prisons</u> E.P. Dutton & Co., Inc. New York, 1972	
37	Mattick, Hans W., Editor <u>The Future of Imprisonment</u> <u>in a Free Society,</u> St. Leonard's House, Chicago 1965	Eleven arguments.
38	Grant, Joan <u>The Arts, Youth, and Social</u> <u>Change. A Report.</u> Grant No. 67212 Dept.ofHealth Education and Welfare. 1968	The project was to make people involved in youth development and delinquency aware of some of the things being done in theater arts and to get them to consider what implications these might have for what they themselves are doing.
39	Skinner, B. F. <u>Beyond Freedom and Dignity</u> Adolf A. Knopf, New York 1972	The book advocates that we should direct our efforts to creating positive physical and social environments rather than freedom and dignity as personal attributes. In effect, change the environment, not the man, if the man is to reach freedom and dignity.

REFERENCES : PROJECTS

<u>Reference No.</u>	<u>Project Name & Location</u>	<u>Contact</u>	<u>Description</u>
40	Swan River Camp Swan River, Montana	Mr. Mohen, Director	Forestry training camp for low-risk youthful offenders (16-25). Vocational-work programs include forest skills, carpentry, road maintenance, radio and clerical. Education on contract is available. Security is minimal, home leaves can be earned. Staff & inmate morale is high. Success rate is 80%.
41	Washington Corrections Training Center Shelton, Washington	Dr. William Conte, Director	1st offenders correctional center providing diagnostic and training services for about 350 campus-type plan, individual rooms. Cooperative programs with community, some on work leave, intensive educational program. 86% success rate for 1st 4 years.
42	Peer Culture Program Glen Lake, Minnesota Behavioral Modification Program Boscoville, Quebec Education Program Sprucedale Boys School Hagersville, Ontario	K.L. McReynolds Willowdale, Ontario	Projects are case studies of current research being done by McReynolds Associates (architects) through Donner Canadian Foundation to develop correctional facilities capable of accommodating new programs and responding with flexibility to program changes in the future.

REFERENCES : PROJECTS

<u>Reference No.</u>	<u>Project Name & Location</u>	<u>Contact</u>	<u>Description</u>
43	Manitoba Youth Center Headingley Correctional Institution (max. security, adult) Indian & Eskimo Correctional Research, Yellowknife, Northwest Territory Canadian Maximum Security Facilities	K.L. McReynolds Willowdale, Ontario	Planning for 1st 2 projects is complete, last 2 under-going. They are cited as examples of a cooperative approach to correctional planning being utilized in Canada. A multi-disciplinary team composed of agency representatives, a correctional consultant and architectural consultants work together from the start to insure a design which is well integrated with and responsive to the correctional program.
44	Montana Crime Control Commission Jail Survey	Bob Logan Helena, Mont.	Current inventory of existing State jail facilities with view toward meeting needs more effectively and planning future integration of correctional resources.
45	GTE Sylvania Manpower Development Training Billerica, Mass.	Joan Shanks Waltham, Mass.	Training programs have been developed by GTE Sylvania in cooperation with staff of Billerica House of Corrections. Initial courses developed in electronics allow students to go at individual pace, drop-out or take additional training as needed. Response has been good - other courses being developed in culinary skills, data processing, water treatment, auto repair and building maintenance.

REFERENCES : PROJECTS

<u>Reference No.</u>	<u>Project Name & Location</u>	<u>Contact</u>	<u>Description</u>
46	Swedish Corrections	Erik Nynan Deputy, Director Stockholm	Sweden has done considerable experimentation with low-security, community-based systems. Furloughs are used extensively for all prisoner types in order to facilitate continued contact with community and family. Offenders commonly travel to work in town or go to school with university students.
47	The Boulder Bay Experiment Vancouver, B. C.	Malcom Matheson	Wilderness training program for young offenders (16-24) based on "Outward Bound" approach. Upon successful completion of 4 month program, participants are paroled. - emphasis on value change through utilization of peer group and environmental pressure - responsibility, self-confidence & self-reliance stressed - cost about 1/4 of conventional institutions - initial results favorable especially with Indians and drug cases.

Indian Studio

MSU School of Architecture

Winter Quarter 1971

Participants: Dennis Sun Rodes, Scott Lohmuller, Gordon Whirry

Advisors: Jim Barnes, Doug Rand, Dr. Wayne Larson, Dr. Barney Old Coyote

i. Purpose

Motivation for this project stemmed from specific needs and interests that we shared as a group. Our architectural education had been mainly concerned with how to do things, rather than why. We felt the need to come to some personal decisions about why we do things in order that we might better our ability to approach life and architecture in a meaningful way.

As a vehicle for this search, we chose the study of Plains Indian culture and its relationship to architecture. Our initial goal was to gain an understanding of Indian culture and religious insight with special regard to his view of man and his interdependent relation with the universe. By gaining an understanding of the Indian world view and its role in determining values and every day life, we hoped to be able to gain a realization of the very direct relationship between a particular culture and its corresponding physical and social forms. We sought to develop a sensitivity to cultural values (in all people) such that any social or physical forms we might devise would be responsive to and reflective of those values. In this sense, it was our goal to foster an understanding and encourage the preservation of Indian culture. In a broader sense, any work we do for others as architects necessarily involves the transfer of certain needs and values into physical form. Therefore, we feel that an understanding of this process is essential to the attainment of meaningful architecture.

Both our goals and the procedures used to attain those goals, have been in a relatively fluid state throughout the quarter. This was intentional and circumstances have proven it at least necessary if not also desirable. A major part of our work has been that of problem definition. Continual input, feedback and re-definition of goals necessitated a flexible approach and resulted in an evolutionary and non-linear development.

1. The Procedure

We began the quarter by devoting the first two weeks to intensive research of Arapaho and Cheyenne culture along with some reading on other Plains tribes. The purpose of the research was to absorb as much information as possible to formulate a good "overview" of Plains Indian tribes--specifically Arapaho and Cheyenne.

The third week was spent formulating and organizing our information in order to make it more useful to us. We had several discussions with our advisors in the school of architecture, as well as Wayne Larson of Sociology and Walt Koch of Anthropology, on the specific things we would be after on our trip to the reservation. We also discussed how to question these people, various techniques employed, and how to organize the information once we received it.

The fourth week of the quarter was in Wyoming. We spent this week touring the reservation, taking pictures, and talking to as many people as we could about the old reservation days, their present homes, and what they would like to see in a new home. (see Appendix for details) Discussion was kept at a fairly general level, partly due to the fact that this was our first contact with the people and they were reluctant to "open up", and partly because it was our first encounter with personal research of this nature and we weren't very good at it.

The fifth week we returned to school and evaluated and organized our information. We also prepared for our next trip back to the reservation by organizing our procedure into a specific pattern in order that we might do a better of questioning on the more specialized level of architecture. We prepared drawings and models to take back with us as aids in our discussions.

The sixth week found us back at "The Warm Valley"--Wind River. We were much more successful this visit because we were better equipped with specific questions and models to look at. We made several more contacts this visit and the first ones were glad to see us back.

Week seven was spent back at school again organizing and evaluating our data. We also spent part of the week preparing for a short trip to Helena, Great Falls, and Browning that would provide us with some exposure to more of an urban Indian situation as opposed to the reservation.

The last two weeks of the quarter were then spent pulling all of our information together for a meaningful presentation for ourselves as well as others. We also designed a house for the keeper of the sacred bundle for the Arapaho tribe, in an attempt to document some of our data in an architectural form.

There is a more detailed discussion of our procedure in Appendix A.

iii. Conclusions

A prerequisite to the understanding of any specific aspect of Indian life is a realization of the momentous cultural and economic problems with which these people are faced. One segment of the Indian environment, such as architecture, can only be analyzed within the context of this larger reality and in light of such problems may often seem relatively inconsequential. Economically, a majority of Indian people are dealing with chronic unemployment, often as high as 70%, with little prospect of improvement. Few have adequate land holdings to support themselves and most in the city slums have no land at all. Dependence on government and tribal payments has robbed many of any sense of initiative. Culturally, there are only sparse remnants of a once rich heritage. While several of the older people still hold to the old traditions and practice Indian religion, little of this is being passed on to the younger generations. Few know the language by which tradition and religion are transmitted. Persistent pressures (schools, B.I.A., economics, etc.) on Indian people to conform to the dominant white value and economic systems have contributed to the disoriented state of transition in which the Indian finds himself today. A sort of limbo exists, in which he cannot return to the old, yet is not able to completely accept or adjust to the new. Evidence of this conflict is apparent in the inordinately high alcoholism and suicide rates among Indians. We were told that people were "healthier and happier in the old days... they had respect for themselves and each other...they were able to support themselves, etc."

We are not qualified to fully analyze these problems nor to recommend comprehensive solutions. We do, however, feel the need to point out their existence and emphasize the importance of meeting them. We believe that architecture has a part to play, but for the most part must be reflective of deeper social and economic changes evolving from increased Indian participation and initiative.

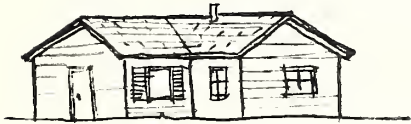
We found that the people to whom we talked were highly conditioned by their past experience. They were able to think and react only in terms of their existing mental framework. Although it may seem obvious, it is important to note that people can only respond to and evaluate things (such as architectural forms) in terms of previous experience. Illif McKay, who found the same to be true in his Browning study, termed this a "conditioned response."

Taking this premiss, it becomes important to first gain an understanding of a person's background before evaluating his preferences. The Indian background is one which is difficult to analyze because of the multiplicity of interacting factors. However, we found that doing so helped us to resolve many apparant conflicts between iraditional and present day Indian outlooks.

Factors to consider as historical influences on the Indian people are traditional culture and religion, government imposed life styles and values, "white" culture, economic conditions, built and natural environments, legal codes, mass media, transportation and communication systems, etc. The real acceptability and validity to the Indian of many cultural innovations are clouded by the fact that a great number of these were forcefully imposed, others occurred by necessity and still others were eagerly accepted. The trend towards assimilation has obscured the basic Indian identity and preferences.

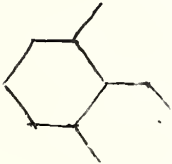
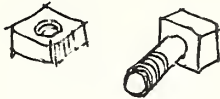
Architecturally, it is important to understand the evolutionary process behind present housing types. After their nomadic existence was forcefully halted, Indians gradually abandoned the circular, hide tipi in favor of rectangular, canvas tents which were more readily available. During the early 1900's, the transition toward more permanent dwellings was in progress, necessitated by government directives and the impossibility of nomadic life. The "frame tent" developed as a hybrid-type of





structure. Its lower walls were wood frame and the roof was formed by canvas stretched over a wooden frame work. Next in this progression was the log cabin, usually a single rectangular space with a central stove. This was followed by the frame house (usually two to three rooms) which is most common today. Pressures for conformity to "middle-class America" type of housing are presently very strong. Basically, this is because there are no real alternatives. Building codes and acceptability to financiers are usually determining factors in the design of a house. Tribal housing is done according to stock B.I.A. plans from Littleton, Colorado, designed by the contractor, or by local real estate developers. The people's narrow range of experience with architectural forms suggests no real alternatives to this.

We found some general trends in our respondents which seemed to relate to such a range of experience. There was considerable reluctance to accept innovation. A very conservative and practical approach was taken to architecture. Efficiency and economy were dominant concerns. There was a certain distrust of outsiders and fear of new ideas. However, we noted a marked difference of attitude towards innovation and inter-tribal co-operation between the Wind River residents and the Indians living in Helena. External threats, not present at Wind River, apparently gave the inter-tribal Indians of Helena a greater sense of cohesion and willingness to accept innovation.



Individual respondent initiative yielded no non-rectilinear housing forms such as curved plans, hexagonal units, geodesics, communal sleeping arrangements, etc. A common comment was "it would be OK if you got used to it." It was suggested that the only way to gain acceptance of an innovative housing type would be to build a prototype and let the people gradually see for themselves its advantages.

A basic conclusion which we came to after talking to several people was that it is impossible to generalize about the needs and preferences of the Indian. People (Indians or otherwise) cannot be lumped into a homogenous mass and should not be treated as such. We found much resentment against housing projects which were based on constant repetition of stock plans and those which offered no opportunity for individual variation. It is also our belief that such housing and other programs which





deal with Indians as a group, rather than as people, have not been successful. Admittedly, we too began our research looking for "Indians" to study. Instead, we found people. These people had a common heritage and a certain level of shared needs, but they also had needs and preferences which varied with the individual. Varietiesm personality, economic level, and degree of acculturation were reflected in their architectural desires. Perhaps the most significant factor was the degree of acculturation. Older, traditional Indians possessed attitudes towards life and architecture quite divergent from some of the younger Indians who had adopted a majority of the white values and life style.

Generally speaking, the following architectural preferences were found to be shared by the majority of respondents: (see Appendix C for more detail)

Privacy

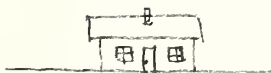
1. Privacy

Privacy related needs appeared most dominant.

Houses should be single units and widely spaced. Recommended distances between neighbors varried from about 1000' to $\frac{1}{2}$ mile. The family unit is often an extended one and the houses of sons and daughters' families may be located near the parents' house (within a few hundred feet). Apartment units and closely spaced dwellings were generally disliked. Interior bathrooms demanded a high degree of visual and acoustical privacy--should not be obvious from main living area. Privies were located a considerable distance from the house. Some separation of sleeping and dressing space for older boys and girls was desired. Small windows in sleeping areas were preferred--windows were usually covered by a thin cloth. Outdoor work area should be hidden from view of road--invitation usually required by women.

Daughters' Families

Parents



2. Spatial Concepts

Simple forms were preferred, symmetry was often desired.

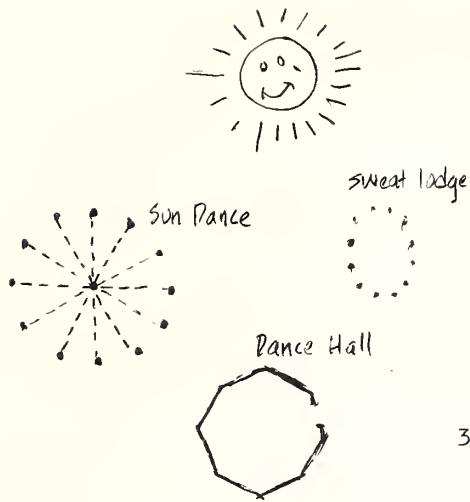
There was a general reluctance to accept unfamiliar building forms.

A strong sense of axis and alignment was evident--people were uncomfortable with rectilinear buildings which were not aligned according to the cardinal directions or at right angles to the nearest road.

YES



NO



Although the more traditional Indians still feel an eastern entrance is most proper, others have let practical concerns become dominant, e.g. most preferred a southern entrance because the sun melted the ice. Orientation of the large window toward the view was important. Northern windows are not liked because of the lack of light and cold. Ceremonial structures retain eastern orientation, strong use of axes, symmetry and traditional circular forms.

Round or octagonal forms are related to dance halls and ceremonial structures but not to housing.

3. Material

Preferences were for natural material, especially wood and stone. Most disliked metal as housing material.

4. Color and Symbolism

Most popular color with Arapaho was light blue--none attached any religious significance to this or any other color outside of specific religious usages. Preference for pastels was strong.* A nearly universal desire was to have pictures, mementos and trophies on display in the homes and in public buildings.

*Light colors in living areas and darker in bedrooms were requested.

Some examples of how people responded differently according to factors mentioned earlier are:

1. Privacy

More acculturated respondents wanted separate bedrooms for family members, whereas others desired a certain degree of communal sleeping space.

Most liked a combined kitchen-dining - living space but some wanted separation.

2. Spatial Concepts

Curved plans received a mixed response--no conclusive information. Some enjoyed having a basement others disliked them. Entrance orientation depended on whether practical or traditional concerns were dominant.

3. Material

A relatively acculturated respondent thought metal buildings were a good idea--more traditional Indians would not consider it.

4. Color

Preferences seemed largely determined by individual personality and varied greatly.

Validity of Responses

We feel it necessary to make some comment regarding the validity of the responses which we received. As previously mentioned, the people we spoke to were highly conditioned by past experience. This fact has certain implications with regard to evaluating their reactions to innovations. Other factors to consider were their eagerness to be hospitable, to keep us happy and to say what they thought was expected of them. We noticed some self-consciousness and embarrassment with model construction and question answering. Occasionally questions were not understood or there were language difficulties. In a couple of instances we noticed that we were being "put on" or given stock answers. Dennis' presence helped to allay much distrust and open people up but there were undoubtedly still many barriers preventing full communication. Our data will reflect a male bias since the greater number of respondents were male. Although we feel the bulk of our responses were truthful and valid, the influence of such factors cannot be ignored.

Role of the Architect

Our experience has led us to some basic conclusions about the role of an architect on the reservation and elsewhere. The burden of innovation is on the architect. He must learn his client's needs so well and apply his knowledge in such a way that he is able to meet those needs better than the client could on his own. That is to say, it is not sufficient to take the client's preferences as a full program. The architect must take stated needs and preferences only as a starting point. His obligation is to go beyond these and synthesize a physical form appropriate to what he judges the total program to be. We say that this is necessary because we have found that the client in most cases is not able to fully delineate his needs, let alone arrive at the most suitable building to meet them.

Furthermore, people are very seldom capable of innovation since they can only operate within their existing mental framework. This in no way implies that the client is ignorant but rather, that the architect has a larger vocabulary at his disposal with regard to building forms and is therefore more capable of determining such forms. An absolute essential to this role as synthesizer, is a sensitivity to the link between needs, values, and physical form. Without an understanding of the people with which he is dealing, the architect can do no more than create monuments to himself and may cause serious harm. Architecture can be a useful tool for the improvement of a people's environment and life style but it should not be considered an end in itself. It must respond to existing social, economic and cultural factors, and while it can re-enforce positive elements of a culture, it cannot impose them. Basic cultural changes or improvements can only occur through the participation and eventual initiative of the people themselves.



Adam Shakespeare House and Flat Pipe Shrine

Program:

Shakespeare Family Requirements - He and wife are in their early 60's. They hold to the Indian religion and maintain many traditional values. He is presently the keeper of the most sacred Arapaho religious object-- the Flat Pipe. Living with them are a daughter and her child a boy (1 yr.). Also living there are two grandchildren, both girls about 6 years old. Two sons and an older daughter drop in occasionally to stay from two days to a week, or a full summer. Other visitors, mainly those coming to see the pipe, must be entertained during the day. His main concern is care of the pipe and he usually sleeps with it. She likes to sew and also does hide tanning. The family presently sleep in a single room, eat outside often during summer, have no TV. Electrical appliances are presently used. There is no plumbing. She uses and prefers a wood stove. Living space must accommodate visitors, feasts and handgames.

Medicine Bundle Requirements - The bundle cannot be near electricity or metal and cannot get wet or be placed on wet earth. It can be laid on the earth only after a special ceremony. Otherwise it is supported on a tripod in its own room. The room must be located and constructed such that the pipe is not disturbed and people cannot look in at it. A natural fire place must be available because live coals are required for ceremonies. A central location is preferred. The bundle and tripod are placed on the western side of the space, opposite a single eastern entrance. Circulation is always leftward and never in front of pipe. Maximum number of participants in ceremony is 16. Men sit around periphery of space with keeper located behind pipe. Food is usually served and eaten while men sit on cushions on floor. No storage space necessary--medicines hang on wall. Keeper usually sleeps in room with pipe.

Site and Climate - House and shrine to be located at the existing site on the Wind River Reservation, Wyoming. Site is high and flat surrounded by two hills with a creek running between them. See map. Entrance orientation toward the east is mandatory and alignment with summer sunrise (during Sun Dance) is desirable. Exterior spaces for eating, tanning

hides, working with medicines, etc., are required and should be private. Separate storage buildings and an outhouse are necessary (leave existing ones). Parking for several cars near main house entrance should be provided. Wind prevails from southwest. Major storms from north. Mountains are to the west.

Shakespeare House Proposal

Criteria

Design Choices

Siting	Existing site, road, outbuildings, etc. to remain. New house to be built on site of existing house.
Orientation	Main entrance faces southeast to conform with eastern orientation yet take advantage of sunlight and warmth of southern exposure. Large window of living area faces view of mountains to southwest. No windows on northern side to minimize exposure to cold and lack of light. All windows have partial eastern or southern exposure for light. Shrine entrance faces summer solstice in order that rising sun at time of the Sun Dance can strike the pipe.
Circulation	Opportunities for leftward circulation are maximized, especially for visitors entering main living space, then going to the shrine. The central living space is meant to function as a meeting place in which traditional social roles can best be acted out. For this reason it is desired that circulation from other spaces be routed through.
Privacy	Private spaces are placed on the periphery of the central communal space. The bathroom is located far away from other areas to conform with the high degree of privacy required. The privacy is retained

CriteriaDesign Choices

to accommodate the older people who prefer this. Sleeping areas are separate from main living and communal as presently desired. A separate sleeping-work space is available for guests or family members who desire more privacy. Work space which allows the woman desired privacy outside, is provided to the north and protected by the house form.

The shrine is placed away from and behind the house to give it a high degree of protection and isolation from disturbance.

Form

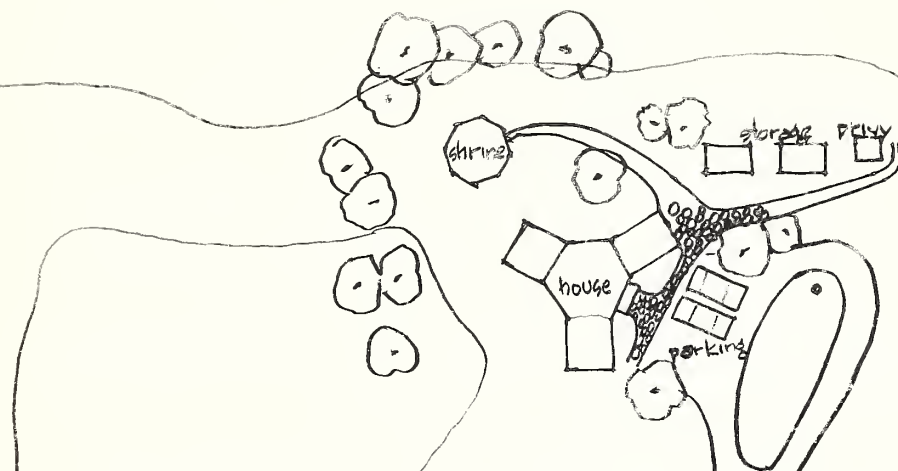
Simple forms have been manipulated in a way that we feel to be consistent with function, economy, and tradition. The hexagonal living space is meant to reflect and enforce a communal spirit. The house also forms a private area on the north and an entrance protection on the east. The octagonal shrine form translates circular tradition and functional needs into an easily constructed form. Symmetry and sense of axis have been emphasized.

Material

Logs are used because they are readily available, economical and easily constructed. This is also a result of an overwhelming preference for use of natural material, especially logs. We feel this is consistent with religious needs and tradition. No metal is used in shrine—floor is dirt, vent for natural fire is clay, translucent door is canvas.

Flexibility and Economy

Simple forms, easy construction methods and available materials are used for maximum economy. The forms are adaptable to staged construction and expansion. Rectangular spaces can be added to the central hexagon when needed. All projecting spaces can easily be extended for expansion or subdivided for greater privacy. The kitchen and/or bathroom plumbing units can be installed when desired. Provisions are made for use of wood stoves.

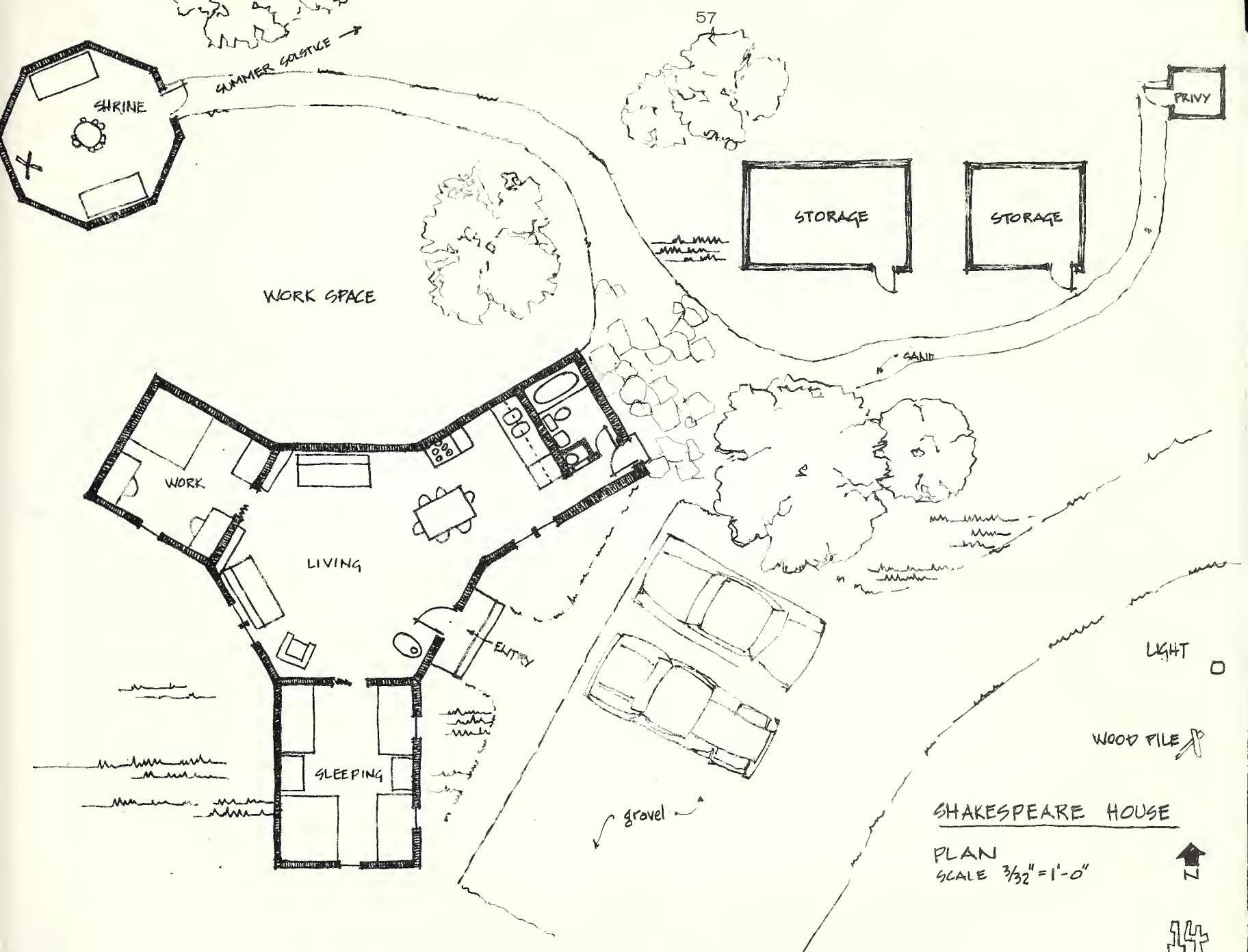


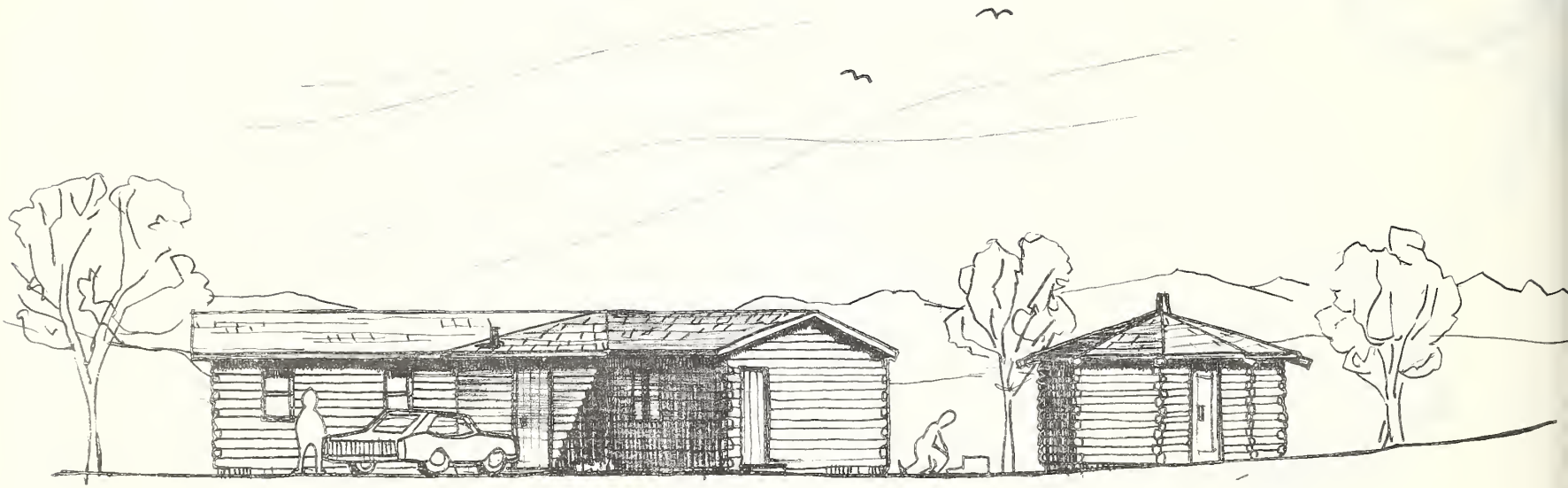
SITE PLAN

SCALE 1"=40'

10' CONTOURS APPROXIMATE







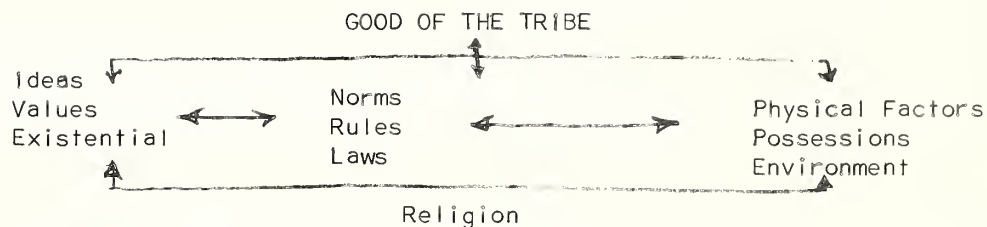
SHAKESPEARE HOUSE
EAST ELEVATION

APPENDIX A

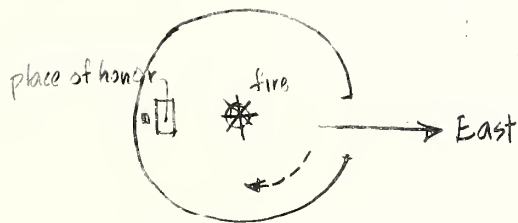
Procedure

The first two weeks of the quarter were spent doing research on old (1850's) Indian culture and tradition. The purpose of this research was to give us a good overall understanding of the rich cultural heritage of these people. The documentation of this information was somewhat of a problem for us in that we wanted to express an overview without having to categorize our information. We felt that the cohesiveness of all aspects of Indian life--his "world view"--was too important to be lost through division of the information into specific categories.

For our organizing framework we chose one main heading supported by three inter-relating subheadings, and all encompassed by religion.



The following is an example of the subject and place of honor within the lodge, as it would look using the above organizational frame work.



A. Related Ideas:

East is sacred direction because it is where the sun rises, symbolic of light and life it is good to see the sun and partake of its light and warmth, men were superior to women. Smoke of camp fire and pipes was means of communicating with spirits one's person and extensions of his person (e.g. bundle) are sacred; places of honor can be indicated by position.

B. Related Norms:

Men go to left upon entering, ...--no one crosses center. No one should walk between the head of the family and

the fire . No one should come between man and his bundle or otherwise disturb it. Important discussions are held in semi-circle around fire, with smoking. Each should have a designated place within the lodge. Entrance should always face east.

C. Related Physical Factors:

The sun comes up in the east, wind blows from west, climate is harsh during winter; therefore, most protected and warmest place would be the furthest from the entrance. Most private place is the furthest from entrance since lodge is single space--Circular lodge has little internal differentiation aside from position. Rays of sun coming through entrance in morning strike west side.

You can see from the example that this method of organization is quite cumbersome to work with, especially for us as we aren't very research oriented.

We felt the need to break down our information further but were reluctant to categorize too specifically, so we ended up with the following ten categories that we felt related easier to **buildings** but at the same time, they were general enough to provide a good "overview" of the old culture.

- Privacy (auditory, visual, olfactory)
- Inter-personal and group relations
- Social structure
- Recreation
- Roles
- Education
- Communication
- Symbolism, number
- Concept of space and direction
- Man-universe

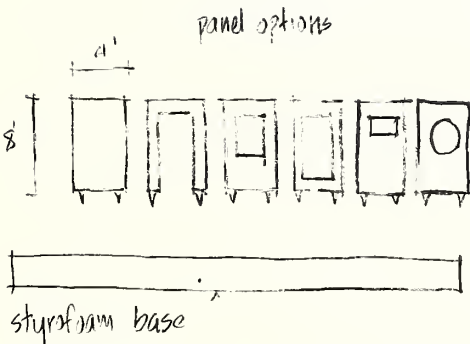
We used the above categories for information compiled after our first reservation visit--consisted of personal observation, photographing, and individual interviews in which we began with general conversation which

eventually led into more specific architectural overtones. During this questioning, we used the old days as a vehicle to relate to. This method worked fairly successfully for breaking down personal barriers but it didn't yield much information architecturally.

It is significant here to mention that our original intent was to spend one week on the Arapaho Reservation, followed by a week of evaluation and documentation, in preparation for a one-week visit to the Cheyenne Reservation for a comparison. However, we felt some good vibrations from our first visit to Arapaho and decided to return there better equipped to elicit more specific architectural data.

Thus, we spent the fifth week of the quarter evaluating and documenting our information along with construction and collection of scale models to relate specific architectural concepts.

We had with us on our second trip to Wind River, round, square, hexagonal, and curvilinear individual residences, along with examples of modular, high density hillside, and dome housing. We also had a model that would allow an individual to design his own home. In order to get individuals relating to scale models, we had a model of the Parish Hall at St. Michaels Mission that we had remodeled after our first visit.



Interviews started by general conversation and eventually led into architecture via the model of the Parish Hall. After some discussion on the Parish Hall, we asked the respondent to design his own home using our "do-it-yourself" house kit. The "do-it-yourself" house method was only tried twice. It was generally unsuccessful due to a couple of reasons. First of all, it was very time consuming and quite demanding, secondly, it was accompanied by a feeling of self-consciousness bordering on intimidation because of our presence as "experts", and thirdly, the two results that we did get were typical "middle America" plans and therefore of minimal value as far as relating specific spatial needs. Another reason for the failure of this method may have been due to the problem of relating their ideas through a scale model that was given to them in several pieces.

After we got to the subject of architecture, we exposed the respondents to various individual home models one at a time in order to gain

specific information. The method worked fine but the validity of our results is difficult to determine due to our inability to specifically isolate our variables. In other words, it was difficult to determine whether the respondent was reacting to the color of the model, the shape of it, the material it was constructed of, or the question that was presented.

We also experimented with modular, high density, and dome housing. None received much response, positive or negative. This we feel is due to the fact that they haven't encountered these types of situations before and were therefore unable to commit themselves one way or the other.

Another hindrance to our validity was the language barrier. All of the Indians we spoke with knew the English language but were unable to grasp the scope of some of the questions. This, we feel, may be due to the lack of architectural terms and concepts in their own language. Dennis helped in some cases by translating our questions into Arapaho but this wasn't always successful.

We tried for a broad range of contacts and feel that we got a representative sample of the reservation. We do however, have to acknowledge our male bias as most we spoke with were men with the exception of some of their wives. (see Appendix B for specifics)

After returning from our second trip to the reservation we felt a need for evaluating and organizing our information into categories that better suited architecture. These are what we came up with:

- Privacy
- Spatial Concepts
- Color and Symbolism
- Material
- Man-nature
- Social Factors
- Miscellaneous Household Information
- Attitudes Toward Planning and Architecture

See Appendix C for specific architectural examples utilizing the above organization.

APPENDIX B: SCHEDULE

<u>WEEK</u>	<u>DATE</u>	<u>PLACE</u>	<u>SUBJECT</u>	<u>CONTACTS</u>	
1-2	Jan. 4-17	M.S.U.	Personal research on Indian culture Reading and discussion among ourselves and advisors	Mike Gross Jim Barnes Doug Rand	Navaho legal aid Architect Architect
3	Jan. 18-24	M.S.U. Deer Lodge, Montana	Discussion of our research and plans with interdepartmental guests. Formulation of procedure for reservation visits. Indian related prison research.	Dr. Wayne Larson Walter Koch Mrs. Carlton Dr. Barney Old Coyote Cloyce Little- light Colin King- fisher	Sociologist Anthropologist Chippewa Director of Indian Studies Crow prisoner Cheyenne prisoner
4	Jan. 25-31	Wind River Reservation, Wyoming	Interviewing of Arapaho and Shoshone people, personal observation, photographing. Parish Hall remodelling, prison research.	Rex and Mrs. Duncombe. Ken Richardson Bob Girten & wife Buck Trumble George Quiver & wife Wanstall family Wes Shakespeare Mrs. Friday Bill King Archie Keaps Mr. McDugal Hazel Sage	Episcopal Missionaries Architect Shoshone medicine man Arapaho Historian Arapaho Drum leader Medicine keepers Historian, Medicine man Teacher Agency Chief of Police Agency Juvenile Officer Freemont Co. Sheriff Women's Guild leader

<u>WORK</u>	<u>DATE</u>	<u>PLACE</u>	<u>SUBJECT</u>	<u>CONTACTS</u>	
				Teresa White Wolf Pearl Millhoff Allison Sage Hank Warren & wife	Gov. Housing Resident Early Mission Resident Tribal leader Mission House- parents
5	Feb. 1-6	M.S.U.	Integration and Documentation of Information Parish Hall design, construction and collection of models for interviews, formulation of procedure.	Dr. Larson Walt Koch Jim Barnes	Sociologist Anthropologist Architect
6	Feb. 7-12	Crow Agency, Montana Wind River, Wyoming	Tour Crow reservation, return to obtain more specific architectural data from people at Wind River.	Arnold Headly George Quiver & wife Jim Trosper & wife Frank Tyler & wife Buck Trumble & wife Don Crook Bill Thunder & wife Bill Shakespeare Sam Friday & wife Robert Sun Rhodes Elk Redman Bob Girten	Ex-councilman, Symbol expert Drum leader, traditional Basketball coach Builder Historian B.I.A. housing agent Surveyor and rancher Peyote medicine man Sun Dance medicine man Sun Dance medicine man Historian, former camp crier Shoshone medicine man

<u>WEEK</u>	<u>DATE</u>	<u>PLACE</u>	<u>SUBJECT</u>	<u>CONTACTS</u>	
7	Feb. 16-23	M.S.U. Rocky Boy Reservation, Fort Belknap Reservation	Present information and slides to date, for feedback, complete documentation. Whirry visit Rocky Boy and Fort Belknap to study housing and research community center.	Dr. Larson Walt Koch Mrs. Carlton Paul Eagleman Wayne Ude	Sociologist Anthropologist Chippewa Rocky Boy housing agent C.A.P. Director, Fort Belknap
8	Feb. 24-26	Helena Great Falls Browning Missoula	To gain enlarged perspective on Indian situation with special regard to more urbanized areas. Interview residents, officials, and observe.	Frank Shone George Richter Ed King Sr. Providencia Mr. Bladve Barry McWilliams Bill Clark Browning H. S. students Sonny Sansevere Louis Kicking Woman "Mainstream" old men Mary Mad Plume Agnes Mad Plume Illif McKay	Indian Alliance, Helena Indian Alliance, Director Indian Alliance College of G. F. G. F. Indian Housing agent Teacher (Browning H. S.) Vista worker Blackfeet, some white Star School resident Star School resident Blackfeet C.A.P. worker Head medicine woman Tribal leader, housing
9-10	Feb. 27- March 11	M.S.U.	Final integration, documentation, & presentation of information.	Dr. Barney Old Coyote Jim Barnes Doug Rand	Director, M.S.U. Indian Studies Architect Architect

APPENDIX C: RESEARCH DATA

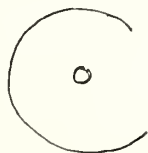
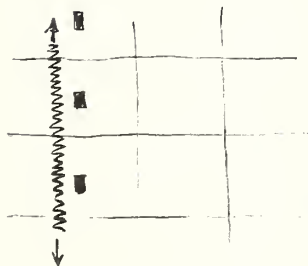
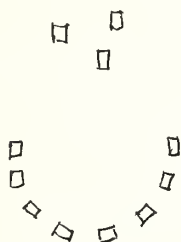
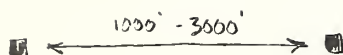
Privacy

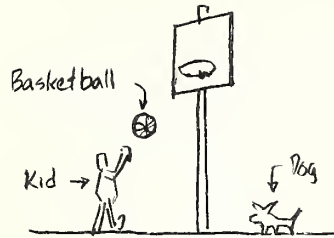
Unless otherwise noted, information pertains to Wind River Reservation.

Siting - A nearly unanimous desire was for each family to live a considerable distance from any neighbors--relatives included. However, the family unit is often an extended one and can include the families of daughters and occasionally sons. It is common for older children to live with their parents and to build homes in the near proximity of their parents after marrying, if they can afford it. These are usually no closer than a few hundred feet. Recommendations of a proper distance between neighbors varied from about 1000 feet to $\frac{1}{2}$ mile. The spacing at Easter Egg Village (75') is too close and has resulted in lack of privacy and resultant social friction. Distance is also a function of relationship; for example, it would be worse for members of rival clans or tribes to live nearby than for relatives. Juxtaposition of members of rival clans at Easter Egg Village is a major cause of social conflict. George Quiver lives very far from neighbors because "too many people came to visit" when he was closer.

Historical factors affecting the scattered siting of houses on Wind River and elsewhere have been government allotment policies (e.g. 320 acres per family), directives to build on these lands, to farm them (early 1900's) and health directives to discourage people from grouping closely. Economic factors (e.g. ease of obtaining jobs) and B.I.A. housing policies have tended to draw people together again in close groupings although we found little favorable reaction to this.*

*A significant exception to the desire for isolated living units is the annual midsummer Sun Dance during which nearly all members of the tribe live for at least a week in tents pitched in the traditional camp circle. The communal spirit is very strong; people enjoy it and feel more comfortable together than at any other time.

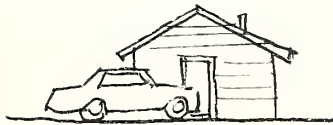




Outdoor space - Outdoor work and play areas were desired by some, preferably towards the back of the house away from public view. A few expressed the desire for a private outdoor eating space. Mrs. Girten, a Tigee Village apartment resident, said "I can't have a barbaque because everyone comes over--I want a private back yard." Several kids are usually outside playing, especially basketball. Nearly all houses keep several dogs.

Certain functions relating to the old religion seem to require a place away from the main household in a separate structure. One consideration is that it is easier to show the proper respect for medicines and religious objects in this manner. George Quiver had a cabin for his regalia, medicine, and work space. Bill Shakespeare had an old house for his costumes and family medicines. Peyote meetings, sweat lodge and other rituals are held in ceremonial structures or open space away from houses. Very personal conversations are often held outside.

The ability to go outside for communication with Nature, prayer, or fasting alone in the hills is important to traditional Indians.*



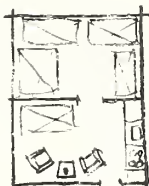
Cars were nearly always parked conspicuously in front of the house and as close to the entrance as possible (at Browning on the lawn with paved parking areas left vacant). Very few had garages and the opportunity to display one's cars (as horses once were) appeared important as a status symbol. This relates to a similar desire to participate in parades, exhibitions, sports, etc. which provide opportunity for individual display and group socializing.

Household Considerations - The strongest need was for privacy when using the bathroom (visual and acoustical). This has a dirty connotation and is a sensitive point to many. In the old days latrines were very far

*The comment was made at the Helena Indian Alliance that Indians commonly get claustrophobic at long meetings or at other times when they are unable to get outside freely.



from camp and today outhouses are located quite a distance from the houses. Many who do have inside plumbing also have an outhouse because some of the older people prefer it. Location of the bathroom entrance so as to achieve a maximum of privacy and close connection to sleeping area is desirable.



A desire for private sleeping areas was often expressed. In a typical house, sleeping space was quite limited and several children would sleep in a single room or share beds. Few houses had more than 2 or 3 bedrooms even though families were large. Many respondents had grown up in a single living-sleeping space and some thought this desirable. People felt it important in a new house that provisions be made for separating boys' and girls' sleeping areas. This ties in with traditional practice of brothers and sisters showing respect for each other by avoidance and not speaking, although few practice this today. Practical considerations such as dressing and separation of older children of different sexes seem dominant. Children of the same sex, sleeping in the same room is accepted and often desired. Examples were given of children being afraid to sleep alone. Grandparents commonly sleep with the young children they are caring for. Parents desired a sleeping space separate from their children in most cases. Noise and different sleeping habits were mentioned as factors.* Visitors and older relatives would be given a private sleeping space if possible.

Living areas are usually closely linked with kitchen and are the center of conversation and entertainment activities. Most homes had a TV and it was usually being watched by someone. Children and often wife leave the room when the man is talking to visitors (same as old days). Kids used to go outside and still do usually. It is impolite to go in front of or touch an older person. Tradition of a man not speaking to his mother-in-law, etc., is still observed by some older people, also respect norms such as going to the left, and wife sitting on right. Older people in groups tend to segregate according to sex. Eye avoidance and barriers are commonly used as means of maintaining privacy or avoiding embarrassment.

*Ceremonial objects were sometimes stored in bedroom.

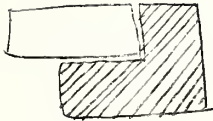
Some desired kitchen-living separation but most preferred combination kitchen-living-dining area. Much informal conversation occurs in the kitchen.



Window requirements varied with function. A view from living area was usually desirable although this should not face the road. Light was more important than view in sleeping areas, but most wanted to be able to check weather upon rising. Preference was for small windows, especially in bedrooms. Windows were covered at night to "keep the spirits from looking in". Most were covered with a thin cloth even during the day.

Spatial Concepts

Unless otherwise noted, information pertains to Wind River Reservation.

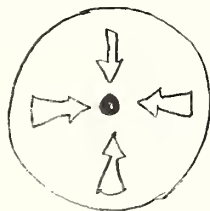


Territoriality - A sense of territory exists and is evidenced quite strongly through inter-tribal and inter-family relations. Shoshone and Arapaho parts of the reservation are fairly well demarcated and behavior patterns reflect feelings of belonging or intrusion as the case may be. Some jealousy regarding facilities and land is evidenced. Members of different tribes attend school together, participate in certain functions and share governmental activities somewhat but inability to co-operate and social conflicts are common. Historically tribal boundaries were recognized and hunting ranges were marked by means of natural boundaries or stone markers. At Wind River, a distinction was made between Indian land and "white" land and encroachment of non-Indian farmers onto the reservation was resented. Strong division socially and territorially was also evident between the Gros Ventre and Assiniboin tribes at Fort Belknap.

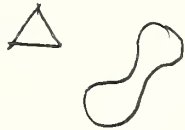
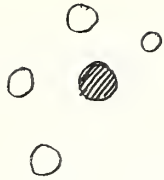
On a different level, this sense of territorial identity is held by members of varying clans within a given tribe and is reflected largely in the siting of dwelling units and land ownership. Allotment and settlement practices have resulted in relatives sharing adjoining pieces of land. House groupings on this land reflect quite accurately family and clan breakdowns. Social friction can result when this breakdown is not taken into consideration.

Position - Siting of structures follows much of what is noted in our Privacy research. Indians feel they are too close to their neighbors when houses are spaced less than several hundred feet apart. Normally, houses are quite widely scattered with the exception of occasional family clusters. House locations conform to clan groupings quite consistently. Historical factors of land allotments and early health and housing directives must be considered as a partial basis for scattering.

Though housing on other reservations is often grouped more closely than at Wind River, perhaps due to economic and governmental factors, we noted a general preference for dispersed housing. Sites traditionally and presently are desired on an elevated piece of level ground with a good view and on family land. Sloped land is considered undesirable for a house site. This relates to tradition and to practical concerns. An elevated or two-story building is considered unnatural and unnecessary in most cases. Our information on below-grade spaces is not conclusive. Most appear unwilling to live below-grade, although some enjoy the coolness in summer and would prefer a basement to a second story. Thunders built a basement and use it a lot, mentioned others who like them. Many looked unfavorably on a basement as a wet (area has high watertable), dark, storage-type place. Legends contain instances of pits and caves used as traps, burials, holding monsters, etc. "The only time an Indian goes underground is to get buried." Illif McKay noted that a semi dug-in house proposal for Lame Deer was rejected and Blackfeet disliked basements. Tyler (a builder) thought sinking a community center gym was a good and practical idea. Buck Trumble said "An Indian's place is on the ground" and most shared preference for living at grade level.



Traditionally, the center has been recognized as the place of honor and equilibrium with the peripheral areas designated as positions of lesser status. In all ceremonial structures (e.g. the Sun Dance and Sweat Lodge) the center contains the most important element. Fires, altars, and the main Sun Dance pole which carries prayers to the heavens; all hold this position. The Sweat Lodge central fire pit is also connected with the navel and place of emergency. Ceremonial lodges are sited towards the center of the camp circle during the Sun Dance, whereas members of other tribes and observers must site their tents outside the



main camp circle. Historically the "poor relations" did the same. Lodges of the daughters' families were located around their parents' lodge. An important exception to the preference for isolated dwellings is the annual observance of the Sun Dance during which people live in tents, forming the traditional camp circle around the Sun Dance lodge. This is an occasion for re-enforcement and celebration of the communal spirit and for at least a week, an intense form of group living is experienced. Which from our information, is very much enjoyed.

Form - Preferences indicated strong conservatism with regard to building forms. Most were reluctant to accept unfamiliar forms. Respondents were highly conditioned by their past experience--which usually had a very narrow range. Basically people liked what they were used to. A common response to new forms was "it would be OK if you got used to it." An understanding of past building types is essential to an evaluation of such responses. To our knowledge, no circular dwellings other than the original tepees have been constructed. Circular and hexagonal community halls, however, have been built and gained acceptance among most tribes. None of our respondents had lived in a tepee for any length of time. Some of the older people did live in tents year round as children. These were usually rectangular, Army-type tents. In the early 1900's "frame tents" were used for some time. These had wood frame walls with canvas stretched over a pitched wooden framework for a roof. The next dwelling type in this evolution and that with which the older people are most familiar, was the log cabin. These were usually a single rectangular space with a central wood stove. Conventional frame houses with two or three rooms are now the most common type of dwelling.

When asked to describe their ideal house, most people came up with a very conventional, rectilinear arrangement reflective of what they had experienced. They preferred square to circular rooms. Personal initiative yielded no non-rectilinear living units even though we were told of legends which prophesized that "when Indians begin to live in square houses, they will no longer be Indian." Tradition also places strong connotations of goodness and wholeness on the circle. The circular tepee, camp circle, and Sun Dance Lodge are all symbolic of tribal unity and the communal spirit. We found little evidence of this tradition carrying over into present housing preferences yielded by personal initiative. However, response to curvilinear house over a rectangular



one--all other things being equal. Buck Trumble modified his rectilinear plan to include a semi-circular living area after it was suggested. His wife liked curved bedroom walls and circular windows because they were "different." Other women had similar reactions. Innovations were desired by some because they were different but viewed suspiciously by more for the same reason. Our impression was that most would feel uncomfortable in a house that departed too much from the ordinary. It was suggested that the only way to alter present building habits would be to build a prototype and let people learn for themselves its advantages by gradual exposure. Presently only conventional plans are available design is done by the contractor or by choosing from a limited selection of stock government plans. These come from the B.I.A. office in Littleton, Colorado or local real estate developers. The only exception we found to this on other reservations was Illif McKay's Last Star Development in Browning. Tyler (an Indian builder) said there are presently few alternatives but that people would probably accept innovations if plans were available. Councilmen Headly and Ridgely were defensive about B.I.A. housing, "we choose our own plans." Pressure for conformity may be applied by loan board, codes, or other legal restrictions. There was some concern that unconventional building types would be difficult to finance. Informants in Great Falls, Rodkey Boy and Browning contended that Indian housing was more often than not "designed" by codes, economic and legal restrictions--most importantly its acceptability to financiers. Little consideration was given to any unique needs Indians might have.



Geodesic structures, hexagonals and a housing unit reflective of the Sun Dance lodge, elicited little positive response. This may have been due to a large part on the relative incompleteness of these models as compared to others we showed them. We noted strong preferences for simple forms (especially roof forms) and for symmetry. Round or nearly round (e.g. hexagonal) forms were commonly related to and usually desired for, such structures as community halls. The main functions of such halls are dancing, meeting and feasts. A round form is both practical and traditional. In the minds of some, this is also expressive of Indianness and others felt it desirable to have a hall that was "different". Dr. Barney Old Coyote mentioned that the present octagonal dance hall at Crow Agency resulted from an evolutionary series beginning with a large tepee, going to a circus tent and eventually being reflected

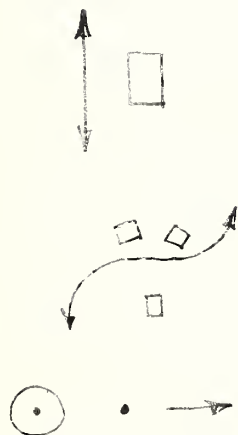
in its present log construction. Such a round hall was well accepted because all spectators could watch the dance equally well. "Come to our hall and we won't make you sit in a corner." It was considered undesirable for a Crow to have to sit in a corner.

Traditional forms include the ellipse (tepee entrance), rectangle (altar) and various geometric symbols and decoration (triangles, squares, circles); fluid, organic forms arise occasionally in painting and in sculptural representation of animals.

Orientation -- We found evidence of a strong sense of axis and direction with regard to the built and the natural environments. This seems to tie in well with tradition although little conscious link with the old ways of doing things could be found. Nearly all houses are aligned according to the cardinal directions or at right angles to the nearest road. Respondents felt uncomfortable with rectilinear houses that were not so aligned, although Elk Redman said "it doesn't make any difference with a circular house." Bill Thunder had his house aligned with true north-south axis which placed it crooked with respect to the road and people were always teasing him about it. Such strict conformance to alignment was not obvious on most Montana reservations, especially where houses were sited in creek bottoms and on irregular ground away from reference axes such as straight roads.

Ceremonial structures such as the Sun Dance lodge and Sweat Lodge rely on very strong axial alignment and axes formed by the sun, the entrance, the fire, and the altar are quite dominant and important. A dominant axis and symmetry also appeared in Bill Shakespeare's peyote shrine. Space between an honored person or object and the fire in a ceremonial structure should never be transgressed.

Orientation at the entrance to the east has traditionally been essential. Although many of the older people still hold to this, most now give more importance to practical considerations such as wind and sunlight. Old people used to go out every morning to face the sun and pray. The blessing of the sun was important in Indian religion. All structures of George Quiver's faced east except one "that a white man set in there" and he wanted to change it. Bill Thunder considered an eastern entrance



but built a southern one because it placed his house at a better angle to the wind. Many preferred a southern entrance because it offered some protection and the sun melted the ice. Newer houses commonly had entries facing the road also. Western exposure was considered bad for doors because of wind but good for windows because of view to mountains. Northern openings were undesirable because of the lack of sunlight and occasional storms. Reservations in Montana appear to attach even less importance to eastern orientation than Wind River. Ceremonial structures on all reservations still conform consistently to eastern orientation.



Norms regarding circulation, though once strong, are also being lost. Moving to the left within a structure and performing rituals in a leftward fashion were considered the correct and natural way to do things because this is how the sun travels. Performing in this way necessary to protect the people. The left was held to be the position of honor, the left hand for receiving and gentleness, the right for power and protection. Some older people observe these practices when possible but the majority no longer consider them.

Personal Space - Integrity of the individual and extensions of the individual person were once highly respected. Children were not disciplined by corporal punishment, old people and medicine men were not to be touched. One's medicine bundle should not be touched. It was improper to pass in front of an older person and more so to pass between him and the fire. Children were expected to go play outside when their elders were having visitors or a discussion. Each person had his space and his role. Avoidance taboos (son-mother-in-law, etc.) and respect norms (brother-sister) helped to define personal space and regulate conduct.

To a certain extent these practices or parts of them are retained but for the most part they are being lost. Retention depends mainly on how acculturated the individual is. We talked with some more traditional Indians to whom a majority of these practices were still important.

Materials

In discussing building materials with the people, we learned that practicality and economy are important and sometimes overriding factors. We did, however, find some evidence of traditional factors.

Wood - The majority of people visited, preferred the use of wood for house construction--largely determined by cost and availability. Log houses were favorably responded to in most cases due to the nature of the material, availability, and cost. It was commented that log houses were warm in winter and cool in summer--a very important factor to them. Some liked idea of a log house because they could build it themselves. Some preferences to log were a carry-over from older reservation days when they lived in log cabins and had octagonal log dance halls. Wood frame houses were well received, construction-wise, because of the cost, availability of materials, and ease of construction. It was commented a couple of times that frame houses are "easy to paint and change color."

It should be noted that while they preferred wood for housing materials, they had some doubts about its use for public building, e.g. the Apapaho community hall, which was of timber construction with a roof of cedar shakes that came almost to grave level. The major complaints on this were fire, partly due to insurance costs, and the fact that the shingles weathered rather noticeable.

Stone - Concrete block and stone work were quite acceptable to them, in most cases desired, for public buildings. It was acceptable, also, for houses although wood was preferred. Some of the reasons given were cost, ease of construction, availability of material, and insulation factors.

Fort Washakie Community Hall (native stone and concrete block) was preferred by most over Arapaho Great Plains Hall (timber and cedar shakes), although some commented "it looks like a prison." Stone buildings at St. Micheal's Mission at Ethete were well received and commented on; partly due to the fact that they were constructed by Indian labor.

Miscellaneous - Most respondents expressed a dislike for steel or any metal material for housing--possible due to old belief that metal attracts lightning; metal also has some bad connotations in old legends. Interesting to note, however, that Bill Thunder was considering metal Butler building for horses. No strong opinions were received regarding plastic--Frank Tyler (builder) thought plastic would be OK for windows or translucent ceiling panels. A couple of others thought translucent panels were OK.

Brick was used in a few places but most thought it to be too expensive.

Canvas was acceptable, as many had tepees or tents of this material and liked them.

Man-Universe (Nature) Relations

All things of the universe are good and should be respected and used wisely.

Spirits inhabit stones, trees, animals, etc., and communicate with man and give power to him.

Spirits are very powerful and knowledgeable and are shown deepest respect.

Certain animals are sacred due to tradition and legends (e.g. duck, turtle, buffalo), and some have stronger powers than others (e.g. wolf, elk, eagle). Having animals around and being able to work with them and hunt them for food is important. All houses have at least three dogs around and horses are also quite evident.

Old people used to tell children not to disturb nature unnecessarily. Spirits do not like human smell. Thanks should be made along with apologies to the spirits when taking the life of any living thing.

One must be alone and away from people to best communicate with God through spirits or animals. Thunder and lightning are spirits. Only those who are given power by God can communicate with spirits and animals. (Read the teachings of Don Juan by Carlos Castaneda--see Bibliography)

Presently, there seems to be a conflict between the old "land ethic" and current land use (e.g. Littering, junk cars, abused land, and animals). We gained a few insights into this problem, but not enough to fully explain it. In the old days there was very little waste, but what waste they did have was buried in fire pits when camp moved on. Latrines were very far from camp (joke about white man shit in his house) and personal cleanliness was important, with some indians bathing everyday.



Extensive junk piles and deserted cars may be due to lack of norms regarding waste and also Indian ability to ignore what is no longer useful? Ownership ideas which make it hard to throw things away? Some people link junk with "lack of respect" for people and nature, and deplore careless attitude (Girten).

Bob Girten felt that growing trees, gardens, and grass showed respect for nature, but not much of this is practised today--very little landscape, dirt yards, etc.

In early 1900's Indians were supposedly self-supporting by farming and ranching. They were retaining their culture, then they got a large settlement. People quit working and spent money on cars and liquor and became dependent on handouts?

There was a great awareness of astronomy in the old days but little of this left, except in the older people.

Only those things which are natural to an area should be used. (Peyote should not be used because it is from the southwest)

Many desired natural sunlight inside.

Color and Symbolism

All data from Wind River Reservation, Wyoming.

Colors and Symbolic physical elements did have a definite meaning or interpretation at one time, but the definition and interpretation are currently in transition. At one time, practically everything was highly symbolic and closely tied with religion.

Yellow - Sun - color of new born buffalo calf, which meant life because he was the plains Indian's main source of food--used in the Sun Dance.

Red - "Indian Earth Red" - Holy color - signified Indian people - used in the Sun Dance near the sacred Medicine bundle.

Black - Victory, peace, temporal blessings, earth, day, summer, east, right--used with red in Sun Dance.

White - Sun, purity (sage), reverence, fertility

Blue - Sky, heavens, friendship, vegetation, male (Arapaho words for blue and green only qualifications of same word). The original Medicine men contended that the main colors are red, yellow, black and white--white more recent development of Blue's importance probably lies in the fact that the Sioux called the Arapahos "people from the Blue Clouds" or "Blue Cloud People." It is said that at one time, the Arapahos ornamented their foreheads with a blue dot.

Green - Doesn't show up very often in ceremonial dress or common use--only in reference to the "green grass." Same as blue, which is used to identify that the sky is blue.

Pastel colors - are preferred in houses but bright colors are used in dancing outfits and other costumes.

Number 4 - Most important--referred to cardinal directions and spirits that reside there (reflected by 4 colored rafters of Sun Dance lodge) 4 periods of life. Most ceremonial actions done 4 times.

Number 7 - Numbers of periods in creation myth--original societies. 7 altar sticks each side.

Number 16 - Number of poles in Sun Dance lodge--revealed in myth and legends. The legend that reveals why there are 16 sides in the Sun Dance is the "Lazy Boy" legend. He won the number from "the people who hang their hearts by their lodges while they worked."

Car - Maybe a carry over status symbol from the favorite beautiful horse that was tied next to the lodge indicating that the head man of the lodge was home.

Sun - Messenger to the Universal Being--Legend implications--keeps life going.

Moon - creature of night--victim--different phases indicated weather patterns, menstrual cycle regulated by moon cycles.

Stars - Comets had a meaning--indication of outcome of Battle, falling stars--way of telling the future.

Thunder - A creature (timeless) "Pa-haw" Turmoil--symbolized approaching battle. Something to be sought after and defeated--Rainbow symbolized the defeat of this creature--thunder was not really a bad omen. Should be respected--had power to eliminate life physically and metaphysically. Indicator of disparity to certain individuals.

Dreams - Symbolized what was to come to certain individuals. Had people who could interpret dreams. Example, see a spring or summer scene in mind--indicates you would live to see summer again--A good sign--Many examples.

E.S.P. - Activity connected with dreams--foretold the outcome of battle, Medicine men and mystics had this ability. Involved in this aspect is predestination.

Meadow lark - His songs told the seasons--Said "he could talk Arapaho." His songs tell the approach of danger--tell of happiness to come.

Black swan - Represented a messenger to heaven--Has high plan--direct messenger to heaven.

Small "Mud Duck" - Represented one of founders of life. Nameless creature.

Turtle - One of holiest of creatures, one of founders of life, timeless creature.

Dragon fly - Timeless creature, a wet summer indicated by their presence. Creature of the water.

Magpie - Saver of life, won life back for man. A creature that should be respected.

Buffalo - Sustainer of life--provider of food.

Cloud formations: symbolized events yet to pass-- "In tune with nature."

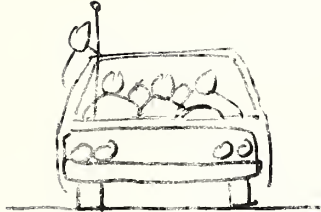
Social Factors

Close relative family groups--live in some areas and sometimes in same house.

Central family - consists of Man and wife and as children grow older and marry, they move in with the parents until they are able to build their own houses. The parents will sometimes raise their grandchildren. This was practiced in the old days and if carried over to present day living. Usually after the child is able to build his own house, he will build it within the immediate area of the old folk's house. Just like in the old days. "We take care of our own, we don't kick them out after they turn 21."

Extended family - Usually close cousins live in the immediate area also, because they are regarded as their own children also. First cousins are considered Brothers and Sisters. Uncles and Aunts have the right to correct misbehaving younger kin. They once had a lot of respect for one another, but perhaps due to lack of practice, they are losing this habit.

Communication - Arapahoe language used extensively by older people. Thirty years on up are still quite fluent. The younger (18 and up) people understand it, but do not talk it. The younger people, rare case if they understand it at all. Really can't blame them because they've been brain-washed by the "system"--efforts being made at revival of language. There is a high level of "psychic" interpersonal communication". Maybe Indians talk less because they can communicate in other ways." Older persons do the talking with long spaces of silence--"Must think before he talks."



Warrior concept carry-over - Basketball is perhaps a way that seems to fulfill function of allowing an exhibition of skill glorifying oneself and the family clan group" and providing a social event so people can get together. The training of basketball players begins early. Every home has a basketball court and the girls are beginning to show an interest in basketball also. Girls are getting good at it. Dancing is also a way to glorify one's self.

Recreation - Pow-wows and its related functions. The dancing contests, the girls in the family are potential queen candidates, the "Give Aways", gambling whether through cards or traditional hand games. There is a great variety of games played during Pow-wow, from traditional horse races to Shiney games for the women. There is a lot of competition but not the dog-eat-dog type. It's more of a social-personal thing.

Traveling usually involves entire family--the whole family goes to Post Office. Meet friends there and exchange news. The whole family goes when they go to town on payday.

Education - Grandparents still do some educating of their grandchildren but not nearly to the degree of the old days.

There is a lot of conflict between Indians, and non-Indians at the Lander High School. Indians think they are being taken advantage of, which is probably true since the high school board refuses to incorporate Indian studies classes in the curriculum. Besides three million dollars is taken annually from the Reservation in taxes and none is brought back to promote the Indian way. That's why there is a movement on the reservation now to build their own high school.

A lot of "Leadership" families send their kids away to school due to lack of co-operation with local high schools (Lander and Riverton).

Ethete mission people are working with some of the dropouts in order to help them qualify for high school diplomas.

Complaints by older Indians that the college educated Indians (trade school too) come back to the reservation and can't find work because there aren't any jobs open to them in the area.

Bureau of Indian Affairs (BIA) - The Indian's very existence hinged on which way the government was going to go that day. It has become so ingrained in them that the Indians sometimes say, "Are they going to let us do this?" to everything that is proposed to them. The BIA has been an integral part in the development of present day Indian "Psychic," "Please the man, don't do anything against the system because they might cut off your rations."

Roles - Interpersonal relationship

Brother - friend - A boy or girl would sometimes become so close to
Sister - friend - another boy or girl, that they would develop such a close relationship that the parents of respective families would adopt the brother or sister friend into the family. They would not necessarily have to be related. He became closer to this friend than he would his own kin.

Son-in-law to Mother-in-law - Daughter-in-law to Father-in-law:
 They did not talk to each other unless in extreme cases. This is carried over to present day. The older over 30 age group still maintain this practice.

Brother-in-laws to Sister-in-laws: Teased each other because they realized that they were potential mates in the old days. Carried to this day in a teasing clan situation.

Brother to Sister - They did not talk to each other after puberty (older days). Brother had final say to whom sister married. They still have a lot of respect for one another.

Brother to Brother - Sister to Sister: As teacher, guide and protector if older. Would use ridicule to gain better results.

Mother (her sister also) to Son - Must prepare him to become a warrior (old days) then to become a good man. Showed preference to a favorite. He in turn was expected to provide for her in old age. He was taught to have the up-most respect for his mother.

Mother to Daughter - Taught her daughter all her handi-crafts. Taught her how to become a good home maker and mother. These are carried over today to a lesser degree but still around.

Grandmother to Grandson - In most of the legends a young boy and his grandmother are always mentioned. The legends usually point out how a grandmother helps a boy find his way in life. In the old days, the grandparents reared the children and one is very fortunate to be reared by his grandparents. This still takes place today only to a lesser degree.

Family group to Family group - Most of the time they operate as rival family groups. A social stratification has developed through these different groups. They make up the Indian social society which is well developed since everyone knows where his family stands in the social structure.

Social trends today - High unemployment results in many men spending a lot of time at home which might be the reason for the social fragmentation since the man is supposed to provide for his family. When he cannot adequately provide for his family, he turns to drinking. There is a high alcoholism tendency on the reservation. The Indians on the reserve, get a per capita amount every month which is derived from minerals, resources, gas, oil and uranium. Women carry on the roles that was always demanded of them, such as cooking, caring for the home, and working on original Indian handi-crafts.

Educated, articulate Indians especially with government jobs are suspect. Many are viewed as sellouts or "Plastic Indians". There are some well respected teachers, politicians, medicine men, historians who are respected for their office by many people. The role of a soldier and veteran is an honored one which is a direct carry-over of the old days. Today, athletes are beginning to fill the role of a modern "Warrior".

Misc. Housing Preferences -

Combination of eating-kitchen-living OK for nearly all. Some wanted central fireplace.

Girten: "Give me a fireplace, a picture window to look at the mountains and a rug to sleep on--I don't care about the rest." Preference was for living area facing view, south, or east. Others leave room when elders are having visitors.

Sleeping area should be separate from living, high degree of privacy, boy--girl separation, most wanted partitioned bedrooms although a couple liked Kirby's.

Bathroom should be very private, isolated.

Relatives, grandchildren living in are common.

Windows - Large window facing view in living area, small windows, mainly for light in bedrooms. Some want to be able to look out though. Many cover windows at night to keep spirits out, also mirrors during thunder storm most wanted entry.

George used separate structures for working, storage, using medicine. Some medicine is best stored in a separate structure because it is hard to maintain proper respect within a house. Most families seem to need or desire separate storage buildings. Big living room necessary for visitors, hand games, dancing space for eating on floor?, space for pictures and trophies close bedroom-bathroom link, private. Thunder wanted lots of light.

Attitudes Toward Architecture and Planning

We found a greater variety of opinions and much less traditional influence than we had expected. We were somewhat biased so in some cases, it was hard to interpret our data objectively or to determine how representational our sources were. One of our first impressions is that Indians are so culturally and economically confused that it is nearly impossible to relate the "culture" to anything--there is no such thing as a "culture" that all Indians share. The old way of life is gone and the religion and language are going. The way of life that has been forced on these people is not a satisfactory substitute for what has been lost.

Some quotes from Indians: "Indians are confused, they don't know what they want, don't respect themselves, each other or anything else." "Indians are living only for the day." "The old ways are vanishing." "People don't give a damn." Etc.

Indians have few traditional values left, little to call their own. Very little is held in common by all members of the tribe because of the loss of the old ways. Needs and desires vary according to personalities and degree of acculturation. Generalizations were hard to come by--we were dealing with individual people rather than "Indians" as a group. We felt it unfortunate that these people are not more aware of their common heritage.

It is our impression that most people are conditioned by white housing standards. Most of their ideas about housing seemed to parallel with "better homes and gardens." They are "used to" conventional, middle-class housing. They are very conservative about accepting new ideas or anything different.

We felt that these housing ideals were the result of conformity to white standards rather than the result of real needs. We were told several times that "people were healthier and happier in the old days." They have favorable memories of old reservation days but very few architectural carry-overs are evident. Resistance to change was quite strong.

The concern for practicality, efficiency, and economy is a traditional value that is almost universally evident today. This might possibly explain much of the reluctance to accept innovation.

Individuality and the need to personally participate in decision-making are important factors. Bill Shakespeare felt strongly that he should plan his own house--"I wouldn't take a house if somebody built it and gave it to me." He felt one of the reasons that people living in government housing didn't like them was because they didn't get to participate in their design. He also mentioned that Indians will seldom say what they think and don't usually complain about something until it's done.

Bill Thunder designed his own house because he felt available plans were unsatisfactory.

Elk Redman liked old houses because they can be easily remodeled. His wife didn't want a new house.

There is presently little Indian input into design of government housing if any.



THE END

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